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OUR SABBATH HOME:

AN ACCOUNT OF THE SERVICES

CONNECTED WITH THE

DEDICATION

OF THE

North Avenue

SABBATH SCHOOL CHAPEL,

IN CAMBRIDGE, OCTOBER 31, 1852:

EMBRACING THE

ADDRESSES OF REV. JOSEPH BANVARD, AND REV. BRADFORD K. PEIRCE.

WITH A

HISTORY OF THE SCHOOL.

BOSTON:
PRINTED FOR THE SCHOOL BY J. HOWE,
NO. 39 MERCHANTS ROW.
1853.

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ORDER OF EXERCISES.

1. HYMN.

Written for the occasion.

How pleasant is this place;
How thrilling is this hour!
God's goodness here we trace;
We see his gracious power.

A cloud crossed o'er our path;
Each heart was filled with fear;
It burst — but not in wrath;
It moved, and led us here.

The bush with fire did burn,
But not a leaf was seared;
So when to God we turned,
He quenched the flame we feared.

Like Noah's dove we 've found
A tranquil spot to rest.
May this be holy ground,
And here may we be blest.

All we desired we 've found;
And should we then be sad?
O no, — let praise abound,
And every heart be glad.

2. READING OF SCRIPTURE, BY REV. DR. PRYOR, OF CAMBRIDGE.

3. INTRODUCTORY PRAYER, BY REV. DR. PRYOR, OF CAMBRIDGE.

4. SERMON. BY REV. JOSEPH BANVARD, OF WEST CAMBRIDGE.

5. PRAYER OF DEDICATION.

6. DEDICATORY HYMN.

Written for the occasion. TUNE — America.

OUR Father and our Lord,
Encouraged by thy word,
This house we 've reared:
And now to thy great name
We dedicate this fane;
Here may the Saviour reign,
By all revered.

O thou who built the sky,
We pray thee be thou nigh
When here we meet:

Here may we feel thy grace,
Thy kindness may we trace,
As each one in his place
  Bows at thy feet.

Here may the young be brought;
Here may thy truth be taught;
  And all believe.
May pardon here be found,
Thy praises here resound,
While sinners all around
  Sweet peace receive.

May harmony and love
Be given from above
  To teachers here.
When praises fill the air,
Or when we offer prayer,
O may we never dare
  To doubt thou 'rt here.

When here no more we meet,
Our Saviour may we greet,
  Whom now we love.
May teachers, pupils — all
Low at his footstool fall,
And crown him Lord of all
  In worlds above.

7. ADDRESS, BY REV. B. K. PEIRCE, OF BOSTON.

8. COLLECTION IN BEHALF OF THE SCHOOL.

9. HYMN.

Written for the occasion. TUNE—Old Hundred.

ONCE more, O Lord, before we part,
We give thee praise with all the heart,
That here we have a peaceful home,
Which we can truly call our own.

Our anxious minds are now at rest,
Since with this Chapel we are blest,
Where we may hope, each Sabbath day,
To learn thy word, and praise and pray.

O may the service of this hour
Be followed by thy gracious power;
And may we all more zealous be,
Since we 've received this gift from thee.

When Chapel service here is o'er,
And we shall meet on earth no more;
Then may we find rich grace was given,
Which made this house "the gate of Heaven."

10. BENEDICTION.

ADDRESS,

BY REV. JOSEPH BANVARD.

[Printed by Request.]

How delightful is this place; how pleasant is this occasion; how interested are the members of this Sabbath School. Your glistening eyes, your smiling features, your eager and expectant look, all indicate that this is to you no ordinary service. As I look around upon this little sea of faces, I am impressed with the conviction that these teachers are happy, these scholars are happy, these parents are happy.

A few weeks since we assembled in the neighboring School House for farewell purposes. It was a day of sadness and of gloom. We met under a cloud. But not like the disciples on the mount when a cloud enveloped them, did we hear the familiar tones of a father's voice. We felt

alone, and were almost disposed to ask, Why hast thou forsaken us, and wherefore hast thou forgotten us?

But if we had done so, it would have proved that we were dull scholars in learning the lessons of Divine Providence. We thought it was evil, but the Lord meant it for good. In the arrangements of our heavenly Father, that farewell meeting was preparatory to this, though we did not so understand it. He called us together then and there for that purpose, that we might assemble here to-day for this. If there had been no farewell to the old house, there would have been no greeting and dedication of the new. The Egyptian side of the cloud was dark and threatening, but a change of position in the beholder developed its brightness. The stream of which we then drank was bitter, but leaves from Heaven have fallen into it, and our draught to-day is sweet. In view, therefore, of the goodness of God, as seen in your present assembling, well may you exclaim, "this is the day, and this an occa-

sion which the Lord hath made, we will rejoice and be glad in it."

In your recent experience there has been an illustration of the truth that when efforts for usefulness meet with embarrassments, they serve to develope a higher degree of energy, benevolence and perseverance.

If any other place in this neighborhood could have been obtained suitable for your accommodation, this new, neat and every way convenient edifice would not have been erected. The enterprise and self-denial which were essential to its erection, would not have been exhibited. But after diligent inquiry, when it became evident that a new place must be provided or the School be abandoned—when it was apparent that you were shut up to the necessity of building a Chapel to supply your wants, such was your interest in the welfare of this School, that you resolved it should be done. A movement was made,—it met with a generous response. Children, teachers, parents, residents in this neighborhood not particularly connected with

the School, and friends from neighboring towns, cheerfully aided the object, and the result is, we are assembled in this beautiful and commodious edifice to-day, to dedicate it as a Sabbath School Chapel—as a place in which the old and the young may assemble from Sabbath to Sabbath, to receive familiar and personal instruction from the word of God.*

The occasion of our assembling is an illustration of another of the principles of

*It will be proper to say more particularly that the method adopted to secure the erection of this building was as follows:

In order that the Chapel might be commenced forthwith, that is to say without waiting until enough money wss gratuitously subscribed for the purpose, a few friends who were interested in the object, agreed to loan the School $500, provided the balance could be raised by the School.—This was done, and the house was commenced at once. These $500 constitute a debt, which, as soon as the School pays, the Chapel will be exclusively theirs. By this arrangement, not only was no time lost, but the operations of the School were continued without interruption, as by the kindness of the City Government, the School was permitted to re-occupy the District School House until another place was provided.

The plan and specifications of this edifice were drawn by Mr. ALEXANDER R. ESTY, who very kindly rendered this important service gratuitously.

the Divine Government, and that is the production of great results from comparatively little causes.

Six years ago no Sabbath School existed in this neighborhood. Many families attended no place of worship. The morals of the children were neglected. Many of them were forming habits of vice. The Sabbath, which ought to be observed as the day of God, and spent in efforts for the cultivation of a religious character was widely desecrated. Their lips, which ought to have been employed in praise and thanksgiving, gave familiar utterance to profane oaths and dreadful curses. Their hands, as yet unhardened with laborious and honorable industry, instead of being used as instruments of righteousness, were occupied in some instances, in purloining the fruits of their neighbors, or inflicting angry blows upon their companions, and were thus employed as instruments of iniquity unto iniquity. Without attempting to depict the case in stronger colors than it will bear, let it suffice to say that not a

few of the children of this neighborhood were growing up in habits of vice, which, if unchecked, promised fair to make them a curse to their families, a bane to society, and to destroy their happiness both for this life and the life which is to come.

Two pious females explored this field, and their hearts were affected with its condition. Among the thistles and poisonous weeds which were flourishing in rank profusion, they discovered plants, which, if carefully protected and cultivated for a season, might become trees of righteousness, and flourish in the courts of the Lord; but which, if entirely neglected, would become as thorns and brambles, fit only to be rejected and burned. The question at once arose in their minds, cannot something be done? Upon this question they pondered. And the more they thought upon it, the more anxious they became to make a trial. Whilst tbey were musing, the fire burned. Ere long this heavenly conflagration extended, and a similar flame was kindled in the hearts of others. On a

subsequent Sabbath, these two females stopped the Superintendent of the West Cambridge Baptist Sabbath School, in the aisle of the West Cambridge Baptist Church, and asked him if he did not think that something could be done for the moral improvement of this locality? A brief conversation then followed, and to that informal, apparently accidental, but really providential conversation, held in a neighboring town, six years ago, may be traced, under God, all the usefulness of this School, with the erection of this building, and the interesting occasion which has called us together to-day. As the Scripture requirement is "honor to whom honor is due," it is proper that I should say that those three individuals were Miss Lucy Learned, Miss Sarah Morrison, (now Mrs. Draper,) and Mr. Edwin R. Prescott, your present Superintendent.

The young ladies were told to see how many teachers and scholars they could rally for the commencement of the enterprise, with the encouragement of the co-

operation of their Superintendent. A time, the 27th of September, 1846, was fixed for their first meeting; on which occasion the School was organized with about seven teachers and twenty-five scholars. Bro. E. R. Prescott was chosen Superintendent.

Through the kindness of the Mayor of Cambridge, the District School House, in the rear of this building, was granted as the place of holding the sessions of the new School. The following is a copy of the permit:

CITY OF CAMBRIDGE, Sept. 26, 1846.

By the authority vested in me by a vote of the City Council, passed September 22, 1846, I hereby grant the use of the lower room in the School House in the North District of Ward 1, for the purpose of holding a Sabbath School, until otherwise ordered.

JAMES D. GREEN, *Mayor.*

The interest in the enterprise gradually increased; the scholars multiplied, and all worked cheerfully together.

At first, the School was accustomed to meet at five o'clock, P. M.; but that hour being found inconvenient, they afterwards assembled at nine o'clock in the morning.

Through all seasons of the year, and in all kinds of weather, for all this period, have they regularly assembled to attend to the appropriate duties of the School.

Mr. Prescott officiated as Superintendent until April, 1849, at which time he resigned, and was succeeded by Mr. Anson J. Stone, who held that office until May, 1851. After his resignation, Mr. J. W. Horton was chosen, who retained the position until August, 1852. After his resignation, Mr. E. R. Prescott, who had been first Superintendent, was again chosen to fill the place.

Until recently, this was the only Sabbath School in this neighborhood. But it gives us pleasure to state that this is not the case now. Within a year, a house of worship has been erected, and another Sabbath School organized. This is as it should be. We hail this new Sabbath School as a coadjutor in a great and a good work. For its prosperity and extended usefulness, we sincerely pray. May the refreshing and sanctifying influences of Heaven de-

scend upon it like the early and the latter rain, and render it abundantly fruitful in every good work. Truly and earnestly do we bid it "God speed."

In the history of the School for whom this Chapel is erected, we have an illustration of the utility of the union principle, as a basis of benevolent action for Christians. It is refreshing to know that amid the conflicting sentiments, and the strong denominational feeling which exist among the different sects of the Christian Church, there are some spheres where it is agreed by mutual consent that denominational peculiarities shall be kept in abeyance, in order that there may be an actual union for some important, practical purpose, of all the elements of agreement which exist among the parties concerned. It is as if the several primitive colors had left for a season their alliances with other elements, by which they formed the various hues and tints which cover the earth and embroider all objects as with sectarian phylacteries, and had entered into an agreement among them-

selves to unite for the purpose of forming a beautiful bow in the heavens to remind man of the covenant of God with his people. How appropriate then is the rainbow as the symbol of the union principle. Though all its colors are distinct, yet they are all beautifully united. Their edges do not join each other, as if by blunt contact, but are imperceptibly lost, by melting mutually into each other. Thus this School, ever since its origin, has been conducted upon the union principle. Individuals of different religious sentiments have here combined their efforts in order to sustain the enterprise, and advance the moral improvement of this neighborhood. This principle will be continued in future, and all who love our Lord Jesus Christ in sincerity, are cordially invited to contribute their assistance.

It is appropriate that now we specify somewhat more particularly the objects of the erection of this Chapel. In doing so, I remark, that a prominent object of this

enterprise is to assist parents in the moral training of their children.

When a mother finds in her arms a helpless infant, looking up in all its winsome loveliness, like a young cherub from another world, with what interest does her mind penetrate the long years of the future as she asks herself the same question that arose, with reference to the infant, John, "What manner of child shall this be?" This question is asked by her, not with reference to its future physical formation,—its size, its muscular strength, the color of its hair, or the tones of its voice, but in allusion to the complexion of its character, the tone of its morals, the weakness or the energy of its enterprise. No mother, possessing any degree of thoughtfulness, can be indifferent to the future welfare of her little one, especially when she remembers that the future character and destiny of that child will depend, in a great degree, upon her faithfulness and skill in its training. For whenever the relation of parent is created towards a

young immortal, who has just entered the arena of earthly struggles, the voice of divine Providence to that mother is as the language of the Egyptian princess to the mother of him who was rocked in a cradle of bulrushes by the waters of the Nile, "Take this child away and nurse it for me, and I will pay thee thy wages." And when that mother remembers that the temptations of life will gather around her child in greater numbers than did the reptiles of Egypt around the infant Hebrew, and will be, unless their power is neutralized, as fatal to its manly strength as were the scissors of Delilah to the strength of Sampson, well may she inquire with deep solicitude as did the father of the lion-slayer himself, "How shall we order the child, and what shall we do unto him?"

How shall we instruct him? how shall we teach him not only the difference between right and wrong, but how to pursue the right and shun the wrong? By what kind of culture shall we successfully plant in the soft soil of his affections the seeds

of Christian faith and love? And where, O where can we obtain assistance to aid us in this responsible work?

This last question is answered, in part, by the services of the present occasion. A prominent object in the erection of this Chapel is to furnish assistance to parents in the religious education and training of their children:—To furnish assistance to parents, but by no means to be a substitute for them. The labors of Sabbath School teachers, no matter how arduous and faithful they may be, can furnish no excuse for the neglect of parental culture at home. And whenever parents allow themselves to feel that Sabbath School instruction is all that is needed for the religious education of their children, or that the amount of their obligation to them is now reduced to the simple act of sending them to the Sabbath School, they are guilty of a threefold injury; they wrong their children, the Sabbath School and their own consciences. The Sabbath School is a coadjutor, not a substitute for parents. Do parents at home

teach their children the wickedness of Sabbath breaking? when those children enter the Sunday School, they hear "Remember the Sabbath day and keep it holy." Do parents teach the wickedness of profanity? the Sabbath School teacher repeats "thou shalt not take the name of the Lord thy God in vain." Do parents forbid lying? the Sabbath School teacher adds, "Thou shalt not bear false witness." Do parents enjoin it upon their children to seek the Lord early? the Sabbath School teacher exhorts, "Remember now thy Creator in the days of thy youth." Thus the Sabbath School furnishes a perfect echo of all the good instruction which is imparted at home. In this manner the faithful parent and Sabbath School teacher are independent witnesses, the agreement of whose testimony not only corroborates the truth, but gives it additional power. So that if a stream gushes forth from the domestic circle, bearing the child on heavenwards, it soon unites with another, issuing from the Sabbath School, and flowing in the same di-

rection by which its power is greatly increased. The desire of Sabbath School teachers is to unite with parents in beautifying the rising generation with all the graces and ornaments of an elevated piety. We are told that the late Duke of Wellington, whose recent demise has enshrouded the British empire in mourning, was fond of children. In his cabinet he kept a number of half guineas, which were perforated with a small hole, and when any of the children of the nobility visited him with whom he was particularly pleased, he would put a colored ribbon through the hole; hang the coin about their neck, and send them away highly delighted. Now the object of the Sabbath School teacher is not to suspend a costly coin upon the neck, but to ornament the heart; to inscribe upon the tablet of the affections sentiments of wisdom and piety, infinitely more valuable than all the gold of Ophir; and to do that, not merely for the children of the nobility—the pampered descendants of a proud and oppressive aristocracy, but

for the children of the poor, as well as of the rich, for the lowest and most debased as well as for the honored and the influential.

Another object of this enterprise is, to form habits of reading among the young, and then to furnish them with suitable books. The mind is as capable of growth as the body; yea, and much more so, for our physical growth has its limits, but we have no evidence of limits to the expansion of the mind. The proper nutriment of the mind is thought, facts, ideas. A desire for knowledge is mental appetite. The act of reading is the mind's meal—intellectual feasting. Books are the viands on which the hungry mind luxuriates. But all minds have not a healthy appetite. Some desire too little, and cannot read with pleasure a single volume—they can scarcely digest a single strong thought—such are intellectual dyspeptics. Others hanker after too much, or too great a variety, and devour every thing within their reach; these are intellectual gluttons. And

as individuals with a morbid appetite can relish articles which are injurious, so an inordinate fondness for reading is apt to lead to the perusal of books which produce any other rather than a healthful effect upon the mind.

It follows, that any institution which assists to form correct habits of reading in the young, should be considered as particularly useful. Not only is this one object of the Sabbath School, but it also provides suitable books, by means of which the habit may be profitably indulged. A library of several hundreds of volumes is connected with this School, and is thus a well stored larder, containing a variety of intellectual and spiritual food, adapted to a great diversity of tastes. This is regarded as an eminently useful part of the operations of the School. By means of these books, the influence and instructions of the School follow the pupils through the week. In many instances, the silent language of the printed page confirms and seals the oral instructions of the teacher. By means

of these volumes, also, the minds of those at home, who do not attend the School, are also reached and benefitted. Instances are not rare, of parents of Sabbath scholars being converted through the instrumentality of books which their children obtained from the Sabbath School Library.

When we remember what a vast amount of useless and positively injurious trash, under the spurious name of literature, is scattered throughout our land, and how eagerly it is read; and when we remember further, that all this has a demoralizing influence upon character, we cannot be sufficiently grateful that a juvenile literature has been created of a highly religious nature, to which all children through the medium of Sabbath School Libraries may have free access. If once a love for such roading is formed in the young mind, but little danger need be apprehended from the prevalence of corrupting books.

Another great object of this enterprise, to which all others are subordinate, is to assist in training up a generation of Christ-

ian citizens. Every child, as well as every older person, who resides in this neighborhood, will exert an influence for evil or for good upon others. No one liveth to himself. That influence will tend either to the overthrow or to the perpetuity of whatever is good in the land. It is incontrovertibly true, that a government like ours requires a high degree of morality in the people to secure its stability. The prominent reason why the nations of Europe are unable to maintain a republican form of government is, because of the low state of public virtue. They lack that strong substratum of moral principle which is essential as a foundation on which republican institutions may rest with safety. And our own free government will be endangered in proportion as the character of the people deteriorate. Hence arises the importance of the moral education of the young; and hence, also, we see the great value of Sabbath Schools in their influence upon the nation at large. Let the rising generation have instilled into them the principles of

industry, economy, discretion, enlightened forecast ; teach them habits of truthfulness, sobriety, forbearance, liberality and conscientiousness ; especially awaken in them a sense of responsibility to God, love for his character, and a determination to make his revealed will the rule of life, and they will grow up a generation worthy to take the place of their fathers, and not only to sustain, but to carry onwards, to a higher degree of usefulness, all their civil, philanthropic and religious institutions. As now this is the design and the direct tendency of the Sabbath School enterprise, it has strong claims upon all who desire the welfare of their country. Mere patriotism should prompt us to support Sabbath Schools. Through no other channel, which is not of divine appointment, can we exert so strong and favorable an influence upon the welfare of our country.

Finally, these teachers believe in the immortality of the soul. They regard each of their scholars as possessing an element of existence which can never be quenched,

and they will labor to exert such an influence upon them as not only to make them bright and burning lights, so long as they remain upon the earth, but that when their light is withdrawn by their descent into the tomb, they may continue to shine more brightly than ever, "as stars in the firmament of heaven." They will labor to mould them into "vessels of mercy," meet for the Master's use, to fashion them after a divine model, so that in respect to every thing which is lovely, and of good report, they may be eminently Christ-like—that as Christ came into the world in the likeness of sinful flesh, they may ascend on high in the likeness of his holiness—or as it was falsely said of the apostles in "the speech of Lycaonia, the gods are come down to us in the likeness of men," it may be said in truth when these scholars are dead "they have ascended to heaven in the likeness of God."

Yea, the grand object of these teachers is to form such characters of their pupils, that when "all that is mortal of them shall

be no more," those impressive words uttered by that greatest of statesmen, whose recent death has enrobed the nation in mourning, shall be appropriate as an epitaph for each of their monuments, — I STILL LIVE,* I still live in the affection of beloved relatives; in the tender recollections of a large circle of sincere friends; in the influence of a Christian example in all the relations of life: I still live, yet not I, but Christ liveth in me, and shall forever live in the presence of God, amid the glories of eternity, with a delightful consciousness of all that is meant by the glowing pictures of the heavenly state which were sketched by the pencil of inspiration.

God grant that this may be the blissful experience of all who are now present, and of all those who may hereafter resort to this place for instruction; and to his name shall be all the glory for ever and ever. Amen.

* Last words of Hon. Daniel Webster.

ADDRESS,

BY REV. BRADFORD K. PEIRCE.

[Printed by Request.]

It is a peculiar privilege to be permitted to witness the commencement of a moral enterprise. There are elements of sublimity investing such an hour. God only knows, and eternity only can afford the measure of the good that will be accomplished by such a movement. In the depths of the forest, upon a mountain's side, gushes up a living spring. Hidden from observation by the overhanging branches, and often covered by the falling leaves, it makes its silent way down the declivity. From time to time, as it glides along, it receives accessions from adjoining springs and rivulets; its volume and velocity increase; and finally, after long meanderings, it pours itself out upon the meadows in its onward progress to the sea, a wide, deep, fertiliz-

ing river. The cattle upon a thousand hills come down to drink of its waters; hundreds of busy wheels roll round under the power of its tide; unseen, but vital, life streams into the banks on either hand, providing sustenance for man and beast, and the commerce of large cities floats upon its bosom. Thus, unobserved by the busy population around, is the beginning of such moral enterprises as this, upon which we are now invoking divine benedictions; and its early, quiet progress produces but a slight outward impression upon the community—it is but a silver thread gradually extending its way through the surrounding wastes.

But the volume of its influence must increase with every successive year. It cannot die; it must flow on, a perennial stream, through all time. Long after the present laborers are called to their reward, the subjects of their instruction will be making the spiritual "wilderness and solitary places glad" by their presence and piety. This beautiful Chapel in which we are now

gathered, will crumble with age, but the moral power evolved here, will quicken with the lapse of time and embody itself in many such edifices, for the culture of the young, and in more imposing temples for the public worship of Almighty God. These children, now gathered under your care, and to be gleaned up from the broad and vacant fields of Christian labor around you, will be occupants of these seats but for comparatively a short period, but they will receive impressions and inclinations here, that will decide the character of their lives, and make them, hereafter, the individual centres of so many different circles of moral influence; and their places will be continually supplied by their successors—for there is no failure in the flow of childhood. But provide for it proper channels, and the current will ever flow on in an unbroken tide. No mortal can imagine the amount of positive religious service that may accrue to society through the direct instrumentality of this Sabbath School. Who knows but Robert Halls, John Wes-

leys and Jonathan Edwards, or Judsons and Morrisons, will, in the progress of years, be found in the radiant companies that shall be gathered here? It may administer to the joys of Paradise, in the hearts of faithful teachers, to gaze from their heavenly heights, upon the diverging streams of usefulness flowing from the fountain which they, by God's grace, caused to gush forth from the everlasting Rock, in this place.

It has been feared that the Sabbath School would become a temptation to parents to neglect the responsible duties arising from their relation to their children, and that they would remit the faithful, religious training of their families because one hour or more, weekly, their children will enjoy the benefit of the pious labors of devoted Christian teachers. There can be no serious danger anticipated from this cause. No sincerely religious parent will, in any degree, relieve himself from these labors of love, because God has provided him with providential aids in a work, the

result of which is a matter of more personal moment to him than the success of any, or all, of his earthly plans. The sluggish and unspiritual parent would be as negligent of the culture and discipline of his family, as he now is, if God had not mercifully (not to relieve him from condemnation, but happily, if possible, to save the child,) provided this blessed compensation. Besides these, hundreds of the members of our Sabbath Schools are the children of parents that have not even a nominal relation to the church of Christ, and all the positive, personal religious instruction they receive will be in these Schools. The fact is worthy, however, the consideration of Christian parents that no accidental or providential arrangements can take the place of parental culture. Whether faithful or unfaithful, the parents will, necessarily, very largely decide the moral and religious character of the child, by the daily example that is set him at home. Without their seeking, the children will be continually reproducing themselves, and

clothing their mental and moral developments with the hues of the parental character.

The moral development of the child is determined more by the hourly and apparently indirect influences operating upon it, than by direct instructions and occasional discipline. The storm, the wind, the electric explosions, the powerful rain, all have their offices in securing the perfection of the vegetable world; but the daily sunshine, and wholesome air, and the silent night dews, so almost imperceptible, and yet so refreshing—these are the most important agents in developing vegetable life. Direct instruction, line upon line, parental counsels, warnings, expostulations,——all these are important and will have a bearing upon the future well-being of the child; but, after all, the most important element of moral influence is the pervading spirit and tone of the family. It is the eloquent example, the subduing, moral influence, the convincing habitual piety, the most powerful tide of feeling that flows

through the household, which has the most to do in shaping the moral character of the young immortal.

If the spirit of the family is worldly, all the sober precepts of the Sabbath, and the occasional exhortations at bed-time, will not be able to counteract the more potent effects of the strong under-tow continually drawing the heart of the child earthward. And if the tone of the fire-side is devout; if in all the family relations, the supereminent claims of God are recognized and met, however slow of speech the parent may be, however rarely direct instruction is given in reference to religious duties, the continual shining of the light, the falling of the imperceptible dew of daily piety, will nourish, under God, the fruits of the Spirit, and cause them to grow to a harmonious maturity. The moral sense of our children is developing during every hour of consciousness, and is effected by every example they meet, and by every decision they are called to make. Every moment, we are in their presence, they are

receiving moral inclinations to the right or to the left; the smiles that pass like sunshine over the parent's face, the tears that may occasionally bedew his cheek, the tones of his voice, the opinions he expresses in the freedom of his domestic sanctuary, the bearing, the apparels, in short, every thing, connected with the parent, and his daily walk, produce a lively and indistructible impression upon the sensitive spirit of childhood. Death has made a breach upon the family circle. The father is no more. The widow, in the uncomplaining tears of subdued and sanctified grief, remains in the centre of her stricken flock, their solace and support. As she muses, the tear starts afresh from its fountain, and the earnest prayer for grace is heaved up from the aching heart, to the widow's God. And, now, she starts from her sitting; new color rushes into her face, and then she becomes pale again. Whose step *was* that? After all, were the sickness, death and funeral, but a dreadful dream? is he really returning again from

his accustomed place of business? was that *his* step? The door opens, — her oldest boy enters, and the mother weeps upon his shoulders. When was he taught to step like his father? Every time his father walked before him.

"I never," said a clergyman, "saw my father shed a tear but once. It was when he was speaking about the salvation of his children. We were all sitting at the breakfast table, and the matter being accidentally introduced, he said, 'if one of my children should be lost, I do not know how I could bear it.' I looked up into his face, and I saw a tear roll down his cheek. He had often been in trouble, lost vessels at sea, been cheated by bad men and met with many disasters in business — but a year before he had lost a handsome fortune accumulated by hard labor, but I never saw him weep before."

Nothing that their father could have said, would have affected his children as deeply as that involuntary and unwonted but sincere tear. Said a candidate for

the ministry, when examined in reference to his religious experience and the leading means used for his recovery to God, "I trace the causes, under God, to a mother's faithfulness to my childhood. 'Yes,' said he, 'the taking of my little hand within hers, (I can almost feel it still,) as she led me to the closet, where she poured out her soul for my salvation; *the sound of that dear voice* as I would pass her chamber door as she wrestled with the God of Jacob for her child,' 'These, these,' said he, 'I mark as among the effective means by which the God of mercy led my soul to himself.'"

"When we see the flower-seeds wafted
From the nurturing mother tree,
Tell we can, wherever planted,
What the harvesting will be.

"Never from the blasting thistle
Was there gathered golden grain;
Thus the seal the child receiveth
From the mother will remain."

It gives a solemnity and almost a sublimity to every act of a parent when we consider its effect upon the mind of the child.

It is astonishing and affecting in the extreme, how continually we are multiplying images of ourselves. We wear a smile upon our face — it falls upon the heart of a child and an impression is made for eternity; it will be conveyed by the first recipient to others, and by them to others still, and thus will ever multiply its counterparts, as it passes down our generations. And if, on the contrary, by any ill-considered act, by exhibiting piety in a forbidding aspect, a shadow is caused to pass over the face of childhood, this frowning image will be repeated until thousands have felt its unhappy force.

Whatever is the prevailing interest of the household, — whether it be wealth, or worldly ambition, or human science, the child will soon perceive it, and even sooner, be affected by it. The child perceives and feels that what is most thought of, most felt by the parent, whatever that something is, is not religion. "Now it is in accordance with a well-known law of the human mind, that the strongest emotion, excitement, or

interest, rules and expels the weaker. Two powerful sentiments cannot co-exist and operate upon the mind at the same time. We cannot serve two masters ; if God does not reign then Mammon will be God. This actual predominence of another interest, renders void all attempts at Christian training, in so far as the conversion and consecration of children are contemplated. These spiritual achievments require that the atmosphere of domestic piety be pure, and genial, and fervid — radiant with heavenly hopes — instinct with benevolence — redolent with charity. Religion must dwell serene and supreme in the bosom of the domestic empire. It must subordinate all other interests, and have authority to say to every passion, '*Be still.*' Then may it be able to come into the heart of childhood with a graceful and grateful welcome."

But the Sabbath School may be a powerful auxiliary to the parent in the scriptural and religious training of his children. It will become a blessing to *himself.* The questions suggested in the Sabbath Class,

and propounded by the fire-side at home; the lessons prepared under the parental eye; the truthful and affecting records of the Sabbath School book; the faithful visits and kind co-operation of the pious Sabbath School teacher will all serve to quicken the piety of the parent, and inspire him to a fuller consecration of his heart and time to Christ and his work. The instances have become almost numberless, in which the affectionate earnestness of the child, aroused by the faithful piety of the Sabbath School teacher, has resulted in the conversion of a parent, and the accession of his talents and substance to the Church of Christ. But the Sabbath School will bless the child.

I. It holds his mind in contact with the most ennobling and sanctifying truths in the moulding period of his being. It is the unvarying law of the three-fold being God has bestowed upon him, that it shall be developed; and in some wise it will secure this development. By food and exercise, by its sports and labors, the body

of the child is matured into robust manhood. In the schools, or out of schools, among its fellows, in the discharge of the necessary offices of life, in securing the supply for bodily wants, in defending itself from evils, in accustoming itself to the laws of its existence, the mental nature will secure a comparative expansion and education. And the moral nature, also, forces itself forward into development, in adjusting personal rights, in assimilating itself with the opinions of community, in deciding questions of conscience, in its forecastings for the future, the spiritual being expands itself into maturity. But it will be seen, at once, that the character and healthiness of this development are determined by surrounding agents. Should the child be born in one of the cantons of Switzerland, in a village, almost hidden from the light of day by the towering and overhanging Alps, his body, instead of expanding into athletic maturity, will be marked by hideous deformities, and fall into premature decrepitude. If born among

the Indians of Oregon, he will become a man in size and strength, but his flattened and disfigured head will exhibit the effect of the cruel, physical training of his childhood. Thus, also, in barely supplying its own wants, the mind of the child will secure something of an expansion, but the character of the society in which it receives its education, the studies it has pursued, the thoughts upon which it habitually dwells, even the appearances of nature, which, through the senses, have continued to impress the mind from its earliest consciousness, will all have their share in affecting the development of the youthful mind, and will leave their outlines distinctly engraven upon the sensitive spirit. Thus is it, also, with the moral nature. There is, indeed, penetrating this spiritual being, and ever shedding its hallowed light over the moral sense, the grace of God; but this does not interrupt the established laws of mental and moral action. The atmosphere which this nature breathes in from its earliest respirations, the standard of

right and wrong in the social circle in which it moves — the moral tone of the external influences — determine the moral character of the spiritual part of the child's being. If he is born in Polynesia, he is a cannibal without conscientious compunctions; if on the banks of the Ganges, he will be a Buddhist. If the moral tone around him has been low, his sentiments will be loose and unprincipled. And the converse of this will be true; if the nurture of the child has proceeded under pious auspices, if the active influences around him have been spiritual, and his impressions and inclinations have been of a moral and religious character, his life and temper will exhibit manifest evidences of a happy early training. Under what favorable circumstances are the mind and heart of childhood developed in the Sabbath School. There are no subjects in all the universe so sublime and ennobling as those revealed in the inspired volume. There is no parallel to the idea of God; no thought that will so enlarge and fill the soul as

eternity; no theme more exalting than that of immortality. During the most impressible period of life, the thoughts and affections of the child are filled with these grand and sanctifying revelations, and the effect upon his mental and moral development can but be of the most marked and grateful character.

II. It provides the child with powerful and ever-present antidotes in the hour of temptation. When our Saviour was tempted in the wilderness, every assault of the devil was parried by a pertinent response from the Scriptures — a significant illustration of the power of the word of God to break the force of temptation and relieve the heart from its bondage. In these Schools, children are committing large portions of the Bible, without any apparent present influence over their hearts and lives. But these Scripture lessons are vital elements within their youthful breasts; they cannot be forgotten or utterly lose their power. In the hour of danger they will start out from the pages of memory and with trum-

pet tones assert their supremacy. They will quicken and give sanction to the conscience, they will arouse and startle the affections, and strengthen the halting will to a faithful, although in the moment, painful obedience to the dictates of conscience.

In an unwary hour, the child is tempted to some act of parental disobedience. No human eye is upon him. "No one will know it," he almost involuntarily says aloud. Just on the eve of executing his purpose, why does he suddenly stop? What causes that deep flush of shame to crimson his cheek! What holds him back as by an unseen arm! Like an audible voice in his ear, paralyzing all motion with terror, those words of Scripture have started suddenly into life from his memory, and in startling tones are pealing to his inward consciousness, "Thou God seest me." In the passionate cravings of some appetite, he may be solicited to appropriate to himself the property of another. His hand is stretched forth to grasp the forbidden object, but it falls quickly to its place again

as Sinai utters its solemn tones in his inward ear, "Thou shalt not steal." In an hour of suspected misdemeanor, false shame and fear of punishment suggest either the positive denial of the accusation, or the softened equivocation; but the half uttered deceit dies upon the lips as the solemn voice of God pours forth its warning, "all liars shall have their part in the lake that burneth with fire." In this way the truth of Scripture committed to the memory, and inforced and illustrated by the living teacher, becomes a powerful defence against the assaults of temptation, and an ever-present, warning and guardian angel.

III. In the Sabbath School the minds of the children are impressed with saving truth in the most susceptible period of life. The delicate surfaces upon which the daguerreotypist portrays the human face, or the varying aspect of nature, with no pencil or colors, but with reflected sunbeams, are not half so sensitive to external influences as the tender spirit of childhood.

It not only stands prepared to receive impressions, but it craves them, as the parched cornfields, the genial showers. It cannot resist these influences, as the earth can but open its bosom to the penetrating sunlight and the mellowing dew. For the first decade of his life, God has defended the child by physical laws from the most powerful temptations that afterwards embitter his heart and hinder his progress in the divine life. He is now free from worldly care, his appetites have not been inflamed by long indulgence, his moral sensibilities have not been perverted by often disobedience, and he has not acquired the fearful habit of resisting the Holy Spirit of God. In these hours of mellow, credulous, unbiased, tender childhood, under the blessing of God, the mind may be powerfully pre-occupied with divine truth, all the active habits may be formed under the inclinations of gracious instructions, and the heart may be continually sown with holy impressions, the vital power of which can never be entirely lost. Our religious

literature is fairly burdened with illustrations of the vividness and perpetuity of early impressions. The seed may seem to remain long hidden in the soil, and other seeds may fall upon it hereafter and rise up in rapid and rank luxuriance, but from the virgin sub-soil, under some powerful beam from the Sun of righteousness, the slumbering germ will awaken again, and it will start up and overshadow with its branches the whole heart.

A young man had wandered far from his home, and far also from the promise of his childhood. His religious culture seemed to have been in vain, so far as related to the conversion of his heart, and the sanctification of his life to the service of God. He was passing in a steamer up the Hudson River, when standing near the wheel-house, he heard some one, within, whistling a tune, with which he had been familiar from his childhood, in his home in England. It was a tune attached to sacred words in his memory, and at once, with an inconceivable power, the solemn

verses rushed into his mind, and with them all the religious associations of his childhood. The effect upon him was overwhelming and decisive. Powerful convictions of sin followed; a humble penitent, he sought and obtained pardon at the hand of God. Called afterwards to the work of the ministry, he became a faithful and successful preacher of the Gospel, and this last Spring, having finished the work that was given him to do, and kept the faith, with peculiar Christian triumph, he conquered the last enemy, and received the crown of life. The bread thus cast every Sabbath upon the waters, will not fail to return, though delayed for many days.

Finally; the conversion of the children may be secured through this instrumentality. In confirmation of the evident tenor of Scripture teaching, encouraging and peculiarly blessing the early consecration of children, instances are continually occurring in Sabbath Schools of the hopeful conversion of the young. And the testimony of their subsequent lives, and often,

of their peaceful deaths, fully confirms the thoroughness of the work of grace upon their hearts. Indeed, nearly all our foreign missionaries, a great proportion of our active ministers, and the most laborious and successful Christian laborers in the various fields of religious exertion, were consecrated to God in their youth, and increased in pious devotion as they grew in years, and added to their means of doing good. Our late seasons of religious interest have been almost wholly confined to the young members of this nursery of the church. Of the one thousand persons, professing to have been made the subjects of the interesting work of grace in the various Evangelical Churches in Boston last year, nearly every one was a member of the Sabbath School and in the bloom of youth. That more of these children are not consecrated in the dew of childhood, is not to be attributed to any impossibility, or any serious intrinsic difficulty, in the way of such a result; but rather to the want of a clear apprehension of the nature and evidences

of such a work in the young heart, on the part of the teacher, and of the best measures to secure it. We fail in not making this the primary end of our instruction, and bending all our illustrations, and teachings in this direction. We must carefully follow up all spiritual manifestations, however small they may appear. There can never be the struggle and doubt of the adult in the experience of the child. They are credulous and easily moved. It is not so much a work of exhortation and entreaty, as of illustration, encouragement, and scriptural culture. They are to be *trained* up in the way they should go. But still there is to be a commencement in the divine life,—a distinct choice on the part of the child, a definite, religious purpose, and a reliance upon Christ are to be secured. Perhaps we most often fail here. We bring up amiable, moral, Christian children, familiar with the Gospel history, and lacking only one thing, but lacking that, without which, all other acquisitions are as dross.

We do not press with sufficient earnestness the submission of the heart to Christ.

"Young friends," said a teacher, a short time since, "I desire to have you visit me one evening this week." The evening was appointed and the young men came at the hour proposed. "I have called you here," said the teacher, "to ask you three questions. The first is this. Do you believe that your heavenly Father has a right to claim your hearts and the service of your lives?" The answer of the whole five was, at once, in the affirmative. "The next question is, Ought you to meet that claim now?" After a moment's hesitation the answer was again, unanimously, given in the affirmative. "My last question is this, *Will you do it to-night?*" This was a serious question. The first two had been often asked, and as often answered as they had now done; but the third! this brought them at once to a decision, and they were startled by its abruptness. After a few moments reflection, three of them tremblingly responded, "God, being our helper, we will do it to-night."

This incident may throw light upon the question of success in winning these young hearts to Christ. We must not be satisfied with keeping them within sight of the cross; we must bring them *to* Jesus, we must place them in his arms; we must not rest until his benediction is pronounced upon them, "Son, thy sins be forgiven thee, go in peace and sin no more."

And now, it only remains for me to congratulate you, my young friends, upon the beautiful Chapel which has been provided for you. I noticed with pleasure the happy motto placed over the entrance, *Our Sabbath Home.* Not a place of gloomy confinement, not the laborious scene of the week-day study, but a *home* to every young heart gathered within these walls. Nor is this an ordinary home where the members of only one family are pleasantly gathered together, but it is *our* home. All these around me are my brothers and sisters, and this is the beautiful home of us all. And then, it is your *Sabbath* home, your home of rest, your heavenly home, where you are engaged, in some degree, as you will

be, when you enter upon the heavenly Sabbath, after death; and where you may prepare for the home which Jesus provides for all that love him and keep his commandments. Each side of this assembly room is adorned with scriptural precepts, and appropriate mottos, charming to the eye and wholesome to the heart. And then, I notice that you have twined them all with garlands of evergreen: as if you would say of them, "Live forever Holy Bible! Live forever blessed Sabbath School! Live forever truths of God." I trust these will live forever in your memories and hearts, and by the grace of God make you wise unto salvation. And this beautiful Chapel, now consecrated to God, you will carefully guard against all injury. To all evil-disposed boys who cannot be won to enter its inviting walls, say, "do not harm or deface it, for it is the house of God, and our Sabbath Home." And when you enter its sacred enclosure, step quietly and reverently; for it is God's dwelling place.

The Hebrew shepherd was watching his flocks upon the edge of the desert.

When turning his eye towards a green spot amidst the sands, behold! a bush burned with fire, and yet was not consumed. And as he drew near this amazing sight, he heard a voice saying, "put off thy shoes from off thy feet; the place whereon thou standest is holy ground." Now there was nothing different in the bush itself, from others near it, or in the sands upon which the Hebrew was resting, from those over which he had been wandering, but it was the presence of God, signified by the flame of fire, that made the scene of his manifestation holy ground. This Chapel may be built of the same material as the dwellings in which you live; the same kind of wood, and stone and glass, but it has been given to God, and his presence has entered and sanctified its walls. Let these words, then, be in your hearts as you cross its threshold, "Put off thy shoes—step carefully—reverently uncover thy head and pass quietly to thy seat—for the place on which thou standeth is holy ground." Be watchful to receive the instruction of your teachers, and careful to obey; for little benefit will

you receive from all their kindness in preparing this house and in bestowing upon you instructions, if you do not seek yourself to improve your advantages. It would be a fearful thing to be lost under such circumstances—for you, whose present and eternal interests have been the object of so much solicitude and labor and prayer. These affectionate teachers are now looking upon you with indescribable interest, and offering in their hearts prayer for your well-being. Pray for yourselves, children, that God may give you thankful and obedient hearts.

A lad asked of his father a portion of the garden, above his orchard, for his own cultivation, and his request was granted. In the Spring he sowed it with grain, and when it was well grown, the father observed that his son visited it twice a day. Curious to know what occurred, he watched him on one occasion from a position where he could not himself be observed. Deep were his emotions to notice that the child, as he entered his chosen retreat, bowed himself in prayer. Desirous of testing

the depth and sincerity of his purpose, he said to him after this, "My son, it is time to reap your grain." "O, no, father," said the boy, "I do not wish to have it cut down." "But it is ripe, my son, and the storms will lodge it, or the frost will blast it." "I do not feel as if I could have it cut," still persisted the child. "If you will tell me the reason for wishing to preserve the grain, if you desire it, I will have your plot planted with evergreens, which can bear the storms and frosts of the winter." The child hesitated, and then tremblingly answered, "It is holy ground, father, I go there twice a day to pray." Dear children, have "holy ground" somewhere. In your own room at home, or in the garden, or wherever you may be alone with your heavenly Father, have a place of prayer; and twice a day, at least, visit this holy ground to pray. Pray for a new heart, for a good heart, for a loving, gentle, pious heart, upon which the great God will look down with approbation.

HISTORY

OF THE

NORTH AVENUE SABBATH SCHOOL,

CAMBRIDGE.

The Sabbath School enterprise is largely imbued with the missionary element. It seeks out the neglected and forgotten, and by unfolding before them the principles of the gospel makes them acquainted with the way of life.

Prior to the year eighteen hundred and forty-six, the neighborhood, in the midst of which the North Avenue Sabbath School is now situated, was comparatively destitute of religious privileges, the nearest places of worship being those of Cambridge, in the vicinity of the Colleges. Consequently many of the children were grow-

ing up in comparative ignorance of religion, and in habits of falsehood, profanity and Sabbath breaking.

Two young ladies, Miss Lucy Learned and Miss Sarah Morrison, (now Mrs. Draper,) believing that a Sabbath School might here be gathered, with encouraging prospects of usefulness, suggested the idea to several friends from whom it met with favor; the result of which was, after repeated conferences upon the subject, that, on September twenty-seventh, eighteen hundred and forty-six, a Sabbath School was organized, consisting of seven teachers and twenty-five scholars.

The first Superintendent was Mr. E. R. Prescott, who continued in this office until April, 1849. Under his supervision the School increased until, at times, it numbered twelve teachers and eighty scholars.

On the first Sabbath in January, eighteen hundred and forty-nine, all of the scholars were presented with a Bible, in which was a card containing the following:

Presented

BY THE

SUPERINTENDENT AND TEACHERS

OF THE

NORTH AVENUE SABBATH SCHOOL,

Cambridge,

January 7th, 1849.

To

Receive my instruction, and not silver; and knowledge rather than choice gold. Prov. viii: 10.

This word is everlasting truth:
How pure is every page!
This holy book shall guide our youth,
And well support our age.

After the resignation of Mr. Prescott, Mr. Anson J. Stone was chosen Superintendent, which office he held until May, 1851, when he resigned, and was succeeded by Mr. J. W. Horton, who discharged the duties of the post until August, 1852.

The School, by the permission of the municipal authorities, constantly met in the Winthrop School House, until they were prohibited by a brief, but authoritative document, of which the following is a copy:

CAMBRIDGE, Sunday July 18, 1852.

To the members of the Sabbath School, held in the Winthrop School House.

I am directed to inform you that the Room now occupied by you will not be at your service after this day.

Yours, Respectfully,
N. WILKINSON,
Sub School Com. Ward 1.

Accordingly, on July 25, 1852, the School assembled for the last time, as was supposed, and spent the hour in appropriate farewell services to the place where, for six years, they had been accustomed to assemble for the purpose of teaching the young

how to be good citizens and useful Christians. The following was the Order of Exercises on the occasion:

1. INTRODUCTORY HYMN.

LORD, we esteem the favor great,
And give the praise to thee;
That we can thus together meet,
And none to make us flee.

We meet to strengthen and unite
Our hearts in this employ;
O may this work be our delight,
A crown of future joy.

O let the visits of thy love
The purest joys impart!
Let all our deadness now remove,
And zeal fill every heart.

Lord, let thy people's light so shine
That all the world may see,
And own its origin divine,
And give the praise to thee.

2. READING OF THE SCRIPTURES.

3. PRAYER.

4. HYMN.

TUNE—"From Greenland's icy mountains."

IN Sabbath School assembling,
We meet each other here;
The Bible we are learning,
O may its truths be clear;
The world with all its beauties,
We leave far, far behind;
While Jesus and his glories
Engage our youthful mind.

All hail the day auspicious
When Sunday Schools arose;
Nor shall they stop their progress
Till time's last hour shall close.
To thousands now benighted
The light of Heaven they 'll pour,
Till songs of praise unnumbered
Are heard on every shore.

We hope the blest instruction
We here receive so free,
Will prove to us salvation
When sinful paths we see;
As "bread cast on the waters,"
In future days are seen,
So may our dearest teachers
Not pray for us in vain.

When on life's raging billows
  Our tender bark is thrown;
Should gales of joy now waft us,
  Or we be far from home,
Religion, O Religion,
  Shall prove our Star of Hope,
Till leaving earth's cold region,
  We 'll make the peaceful port.

5. ADDRESSES.

6. PRAYER.

7. HYMN.

TUNE—"Auld Lang Syne."

COME, children, let us now implore
  Our heavenly Father's love,
That if we here shall meet no more,
  We all may meet above.
O God, impress on every heart
  The solemn, painful truth,
That from these scenes we soon may part,
  Though in the days of youth.

And now, dear Father, ere we part,
  Our prayer once more ascends,
That thou wouldst bless each youthful heart,
  Our parents, teachers, friends.

And O, that we in heaven may meet,
To swell the song of love
To Him who led our youthful feet
To seek the joys above.

In eighteen hundred and fifty-two, a house of public worship was erected in the vicinity. The Society worshipping in this new Church, having as yet no Sabbath School of their own, very kindly offered the North Avenue Sabbath School the free use of their Vestry, until other arrangements for their accommodation could be made. It was proposed to form a Union Sabbath School, and a committee of six, consisting of three from that Society, and three ftom the North Avenue Sabbath School, was appointed to consider the propriety of so doing. This Committee met at the house of T. J. Leland, Esq., and after a very pleasant interview, they were unanimously of opinion, that it was not best to attempt such an effort at that time. Nothing further with reference to it was done.

A School was then organized under the auspices of the new Society, and as it was found that two separate Schools could not well carry on their operations in the same Vestry, the North Avenue Sabbath School were again compelled, by a stern necessity, to provide another place.

Mr. Horton having resigned the office of Superintendent, Mr. E. R. Prescott was chosen in his stead. The School was now placed in trying circumstances. Although it was as large as at any former period, and its opportunities of usefulness as great as ever, yet, in consequence of having no place in which to meet, it was feared that we should have to disband, and cease our operations. The bush was in the fire;—will it be consumed? It was suggested that we make an effort to erect a Chapel for our own exclusive use. This appeared like a great undertaking for such a feeble band. We sought direction from above, and divine Providence answered, "Go forward." The subject was presented to the scholars, parents and others, and not only

met with general favor, but awakened great enthusiasm. The children vied with each other in their contributions to the object; friends in the immediate vicinity of the School, and those at a distance, rendered generous assistance, so that in a short time a sufficient amount was subscribed, to warrant the undertaking.* Thus the dark cloud which had settled on our path, was soon illumined as with heavenly light. What we thought was evil, the Lord meant for good. A lot having been leased from the city, on favorable terms, the building was forthwith commenced. During the time of its erection, we were permitted, through the kindness of the City government, to re-occupy the District School House, so that the sessions of the School were continued without interruption.

The new Chapel was publicly dedicated on Sunday, October 31, 1852. [See Order of Exercises, p. p. 3—6.]

Since its origin, the School has always been distinguished for the union and co-

*See the Treasurer's Report.

operation of the teachers. There have been no divisions. A number of the scholars have become hopefully pious. Many others, it is believed, have been prevented from forming vicious habits. Much religious information has been imparted, and many good books have been circulated and read. The amount of usefulness which, in various ways, this School has accomplished, can be known only from the revelations of the future.

The following are its Officers and Statistics at present:

E. R. PRESCOTT, Superintendent.
J. W. HORTON, Secretary.
C. W. KINGSLEY, Treasurer.
WARREN SANGER, Librarian.
P. P. GOODE, Jr., Assistant Librarian.

Number of Teachers,	20.
Number of Scholars,	133.
Books in the Library,	768.

THE NORTH AVENUE

SABBATH SCHOOL SEWING CIRCLE.

ORGANIZED DECEMBER 8, 1852.

PREAMBLE.

Whereas, a Chapel has recently been erected for the use and better accommodation of the North Avenue Sabbath School, and thereby its means of usefulness has been much increased; the Ladies connected with, and interested in the welfare of said School, being desirous of doing all in their power to promote its interests, and accomplish the objects of its mission, hereby form themselves into a Sewing Society, in connection therewith, having for its objects the furnishing of suitable clothing for poor children who may thereby be induced to come to the School; pro-

viding such articles of furniture as may be needed in the Chapel, or the rendering of assistance to any other objects connected with Sabbath Schools, that may at any time be deemed expedient.

This Society to be governed by the following

CONSTITUTION.

Article 1. This Society shall be called the North Avenue Sabbath School Sewing Circle.

Art. 2. Any person may become a member of this Society by the payment of twenty-five cents annually, and assisting in its operations.

Art. 3. This Society shall meet as often as once a month, and as much oftener as may, from time to time, be deemed expedient, to consult and labor for the accomplishment of its objects.

Art. 4. All meetings of this Society shall be opened by reading a portion of Scripture, and closed with prayer.

ART. 5. The Officers of this Society shall consist of a Directress, Assistant Directress, Secretary, Treasurer, and Committee on Work, to consist of four, who shall be chosen annually, in the month of December.

ART. 6. *The duties of the Officers.* The Directress shall preside at all meetings of the Society, and superintend its operations and affairs. The Assistant Directress shall aid the Directress in the discharge of her duties, and preside in her absence. The Secretary shall keep a correct record of the doings of the Society, conduct its correspondence, and make a Report at the Annual Meeting. The Treasurer shall keep, and account for all money received by the Society, and make an Annual Report.

ART. 7. This Constitution may be altered or amended at any regular meeting of the Society, by a vote of two-thirds of the members present.

OFFICERS OF THE SOCIETY.

DIRECTRESS.

Mrs. OLIVER TENNEY.

ASSISTANT DIRECTRESS.

Mrs. H. S. FAVOR.

SECRETARY.

Miss MARIA S. LERNED.

TREASURER.

Mrs. J. W. HORTON.

COMMITTEE ON WORK.

Mrs. WILSON,
" GIBSON,
" HORTON,
Miss CAROLINE LERNED.

It now numbers about 50 members.

CATALOGUE OF BOOKS

IN THE

North Avenue S. S. Library.*

1	Child's Library,	vol.		1.
2	"	"	"	2.
3	"	"	"	3.
4	"	"	"	4.
5	"	"	"	5.
6	"	"	"	6.
7	"	"	"	7.
8	"	"	"	8.
9	"	"	"	9.
10	"	"	"	10.
11	"	"	"	11.
12	"	"	"	12.
13	"	"	"	13.
14	"	"	"	14.
15	"	"	"	15.
16	"	"	"	16.
17	"	"	"	17.
18	"	"	"	18.
19	Pastor's Counsels.			
20	Sabbath School Teacher's Dream.			

*This Library contains all the Publications of the American S. S. Union, up to January, 1853.

21 Infant's Magazine, 1829.
22 " " 1830.
23 " " 1831.
24 " " 1832.
25 " " 1833.
26 Memoirs of Pious Women, vol. 1.
27 " " " " 2.
28 " " " " 3.
29 " " " " 4.
30 Safe Path.
31 Seventh Series, vol. 1.
32 " " " 2.
33 " " " 3.
34 " " " 4.
35 " " " 5.
36 " " " 6.
37 " " " 7.
38 " " " 8.
39 " " " 9.
40 " " " 10.
41 " " " 11.
42 " " " 12.
43 " " " 13.
44 " " " 14.
45 Susan B. Marble.
46 Busy Bee.
47 Rusty Needle.
48 Bow in Cloud.
49 Best Friend.
50 Glow-Worm.
51 Nursery Book.
52 Boy in Prison.
53 The Monkey.

54 Lark's Nest.
55 Stories and Hymns.
56 George and Lucy.
57 Touch Not.
58 Disobedient Children.
59 Story of Samson.
60 Wise King.
61 Abijah.
62 Sick Child.
63 Picture Lessons.
64 Father's Stories.
65 The Cloud.
66 Susan Brooker.
67 William Green.
68 The Ploughman.
69 Beware of the Dog.
70 Memoir of a Little Boy.
71 Filial Obedience.
72 Hindoo Girl.
73 My Picture Book.
74 Questions & Stories on the Commandments.
75 Cottage Girl.
76 Errand Boy.
77 Thomas and Joseph.
78 Catechist.
79 Sunday School Children.
80 Emily Graham.
81 Little Addison.
82 Ellen.
83 Africaner.
84 Eliza Hodges, or Twinkling Star.
85 Shepherd and his Flock.
86 Henry Fairchild.

87 Basket Makers.
88 The Prize.
89 Cottage Boy.
90 Address to the Young.
91 Memory.
92 Hartz Mountains.
93 Pilgrims.
94 Ann E. Star.
95 Rosabella.
96 Christmas Holidays.
97 Youth's Instructer.
98 William Ward.
99 Scripture Stories.
100 Bible Anecdotes.
101 Sunday School Story Book.
102 Bible Histories.
103 Frances, the Orphan Girl.
104 Hymns in Prose.
105 George Hicks.
106 Edwin Judd.
107 Philip Melancthon.
108 Apprentices' Dialogues.
109 Parting Gift.
110 Phebe Bartlett.
111 Child's Best Teacher.
112 Snow Drop.
113 Mary Scott.
114 Lady Jane Gray.
115 Martyrs.
116 Pictures of the Country.
117 Robert, Margaret and Maria.
118 Sixpenny Glass of Wine.
119 Mary Carter.

120 Jane Scott.
121 Indian Missionary.
122 London Boy.
123 Widow and her Son.
124 Amelia Finley.
125 Evening Walk.
126 Only One Cake.
127 Uncle Charles.
128 Morning Walk.
129 Selina Pugh.
130 Last Days of Emma.
131 Murdered Mother.
132 Autumn Walk.
133 Louisa Winter.
134 Spoiled Children.
135 First Commandment.
136 Way to do Good.
137 Kindest Friend.
138 Orphan Girl.
139 Wonderful Redeemer.
140 The Four Pistareens.
141 The Thatcher's Wife.
142 Cottage Scenes.
143 Shepherd of the Pyrenees.
144 Young Soldier.
145 Mary and Archie Graham.
146 John Wise.
147 Religion and its Image.
148 Margaretta C. Hoge.
149 Youthful Dialogues.
150 The Two Prodigals.
151 Bad Boy's Progress.
152 Jane E. J. Taylor.

153 Flower Book.
154 Watch Chain.
155 West India Mission.
156 Greenland Mission.
157 Scenes of Intemperance.
158 Harvest.
159 Little Story Book.
160 Customs and Anecdotes.
161 Mary Gutzlaff.
162 Scudder's Letters.
163 Sabbath School Anniversary.
164 Alice and her Mother.
165 Mother's Tribute.
166 Brazen Serpent.
167 Betsey Green.
168 J. and M. Kinsley.
169 Blind Little Lucy.
170 Redemption.
171 Missionary Letters.
172 M. H. Huntington.
173 Memoir of an Infant Sunday Scholar.
174 Shepherd of Salisbury Plain.
175 Orphan Asylum.
176 Little Henry.
177 Sunday School Boys
178 Sunday School Girls.
179 Jane and her Teacher.
180 Mary Grant.
181 The Happy Choice.
182 Hedge of Thorns.
183 Lucy and her Dhaye.
184 The Two Friends.
185 First of April.

186 Robert and Louisa.
187 Fisherman and his Boy.
188 Little Robert's First Day.
189 Bible Stories.
190 Robert Benton.
191 Robert Hamet.
192 Bible Sketches.
193 Helen and her Cousin.
194 Julia Changed.
195 The Little Deceiver.
196 Affectionate Daughter-in-Law.
197 Good Resolution.
198 Little Edward.
199 The Sisters.
200 The Good Son.
201 Christ our Saviour.
202 Reformed Family.
203 Beautiful City.
204 Louisa Curtis.
205 The Anchor.
206 Memoir of an Officer.
207 Jane C. Judson.
208 Julia Chase.
209 The Rainy Afternoon.
210 Paradise of Children.
211 Florence Kidder.
212 Alfred Graham.
213 Arthur.
214 Sergeant Dale.
215 George Wilson.
216 Harriet and her Scholars.
217 Juliana Oakley.
218 C. F. Swartz.

219 Scenes in Georgia.
220 G. Wishart.
221 Father's Letters.
222 Gardener's Daughter.
223 Hymns for Infant Minds.
224 Visit to the Isle of Wight.
225 Abraham.
226 Eliza Cunningham.
227 Susannah.
228 Adam Wallace.
229 Story of Isaac.
230 Alice Brown.
231 Creation.
232 Clara's Childhood.
233 Bernard Gilpin.
234 Hebrew Customs.
235 Scripture Prints.
236 The Bible is True.
237 The House of Refuge.
238 Olive Smith.
239 First Man.
240 Susannah E. Bingham.
241 Jeremiah.
242 Little Theodore.
243 First Day of the Week.
244 The Week Completed.
245 Last Day of the Week.
246 My Friend's Family.
247 Ermina.
248 Election Day.
249 Emma and her Nurse.
250 Five Apprentices.
251 Monument of Parental Affection.

252 Parting Advice.
253 Freethinker Reclaimed.
254 Broken Hyacinth.
255 First Falsehood.
256 Memoir of Susan Kollock.
257 Little Ann.
258 Christian Politeness.
259 Ellen Carrol.
260 Popular Superstitions.
261 Soldier's Daughter.
262 Cousin Clara.
263 Infidel Class.
264 John the Baptist.
265 Travels about Home, vol. 1.
266 " " " " 2.
267 Ellen Hart.
268 Claudius Buchanan.
269 Dairyman's Daughter.
270 Life of Cotton Mather.
271 Wild Flowers.
272 Memoir of Ali Bey.
273 Conversations on Prayer.
274 Fatal Ladder.
275 Christian Martyrs.
276 Polycarp.
277 Memoir of Obookiah.
278 Fireside Conversations.
279 Scripture Illustrations, 1.
280 " " 2.
281 Evening Recreations, 1.
282 " " 2.
283 " " 3.
284 " " 4.

285 Missionary Worthies.
286 Life of Edwards.
287 Marten and his Scholars.
288 Lady at the Farm House.
289 Elnathan.
290 Scottish Farmer.
291 David Brainerd.
292 Religious Fashion.
293 Clara Stevens.
294 Natural History.
295 James Wilson.
296 Grant's Addresses.
297 Helen Maurice.
298 Youthful Memoirs.
299 Family Conversations.
300 Barbary Ewing.
301 Thomas Spencer.
302 Grandfather Gregory.
303 Oberlin.
304 Christian Pilgrim.
305 Catharine Brown.
306 Anecdotes.
307 Life of Philip J. Spener.
308 Life of John Knox.
309 Thomas T. Thomason.
310 The Harvey Boys.
311 Anna Ross.
312 History of the Patriarchs.
313 Beloved Disciple.
314 Thornton Family.
315 The Waldenses.
316 Bedouin Arabs.
317 Samuel Pearce.

318 Life of John Newton.
319 Mother's Journal.
320 Scripture Biographies.
321 D. and I. Indians.
322 The Ringleader.
323 Missionary Stories.
324 Ann Conover.
325 Col. James Gardiner.
326 Letters to a Younger Brother.
327 Familiar Dialogues.
328 Joseph Alleine.
329 John Urquhart.
330 Winter Evenings.
331 Ruth Lee.
332 Infant's Progress.
333 Alleine's Alarm.
334 Sandwich Islands.
335 Life of St. Paul.
336 Memoir of A. H. Francke.
337 Life of Elijah.
338 Youth's Friend, 1.
339 " " 2.
340 " " 3.
341 " " 4.
342 " " 5.
343 " " 6.
344 " " 7.
345 " " 8.
346 " " 9.
347 " " 10.
348 " " 11.
349 " " 12.
350 " " 13.

351 Youth's Friend, 14.
352 " " 15.
353 " " 16.
354 " " 17.
355 " " 18.
356 Edward and Miriam.
357 Life of Legh Richmond.
358 Life of Moses.
359 Destruction of Jerusalem.
360 Alexander's Evidences.
361 Selumiel.
362 Select Biographies.
363 Arabia Petrea.
364 Tahati without the Gospel.
365 Tahati receiving the Gospel.
366 Tahiti with the Gospel.
367 Life of Henry Martyn.
368 Baptist Mission to India.
369 Omar.
370 Sister Mary's Stories.
371 Life of Washington.
372 Mrs. Ann H. Judson.
373 Mrs. Harriet Newell.
374 Life of David.
375 Elisama.
376 Natural History, vol. 1.
377 " " " 2.
378 " " " 3.
379 Life of Daniel.
380 Life of Peter.
381 Jacob and Joseph.
382 Scripture Guide.
383 Ecclesiastical History, 1st to 12th Century

384 Ecclesiastical Hist'y, 13th to 18th Century.
385 " " 19th Century.
386 Biblical Antiquities, vol. 1.
387 " " " 2.
388 Glory of Israel.
389 Harriet Fisher.
390 Choice Medley.
391 Bruised Reed.
392 Annie Sherwood.
393 Biographical Dictionary.
394 Bible Natural History.
395 Union Bible Dictionary.
396 Catharine Gray.
397 Hadassah.
398 Charles Clifford.
399 Only Son.
400 Susan Ellmaker.
401 Geography of the Bible.
402 First Lessons on Great Principles of Religion.
403 Mother's and Infant School Teacher's Assistant.
404 Boy and the Birds.
405 Tree and its Fruits.
406 The Gift.
407 A. Fuller's Children.
408 Mary King.
409 Pink Slippers.
410 The Angel's Song.
411 The Child's Commandment.
412 Short Discourses, vol. 1.
413 " " " 2.
414 Joy of the Shepherds.

415 Child's Example.
416 Happiness.
417 The Seasons.
418 Bible Chronology.
419 Lame John.
420 Anson B. Daniels.
421 Susan De Groot.
422 Two Widows.
423 Letters to Students.
424 Life of Elisha.
425 Orissa Mission.
426 Pierre and his Family.
427 Memoir of Mrs. Hooker.
428 The Teacher Taught.
429 Howard Erwin.
430 Eleanor Vanner.
431 Home of the Gileadite.
432 Wickliffe and his Times.
433 Spring Morning.
434 Fruits of Early Piety.
435 Iddo.
436 Way of Life.
437 Bunyan's Holy War.
438 History of Madagascar.
439 Letters to a Very Young Lady.
440 Two Ways and Two Ends.
441 Morning of the Reformation.
442 Early Saxons.
443 Tschoop.
444 Youth's Friend, vol. 19.
445 Lightning.
446 My Sister Fanny.
447 An Analysis of the Book of Job.

448 A Voice from Richmond.
449 Kinsale Family.
450 Black Jacob.
451 Rainy Day.
452 Trials of the Poor.
453 Peep at my Neighbors.
454 The Great Change.
455 Youth's Friend, vol. 20.
456 Seventh Series, vol. 15.
457 Teacher's Harvest.
458 Infant's Magazine.
459 Infants' Library.
460 Infants' Library.
461 Great Aim.
462 The Floweret.
463 The Rose.
464 The Two Cousins.
465 Fanny and her Brother.
466 The Bud.
467 The Lily.
468 The Tetotaller.
469 Willy Graham.
470 The Poor House.
471 My Native Village.
472 Celestial City.
473 Ann Ray.
474 Life of Absalom.
475 The Suppliant.
476 Reuben Kent.
477 Crusade of the Children.
478 Flowers by the Way-Side.
479 Martyr Missionary.
480 Good, Better, Best.

481 Youth's Friend, vol. 21.
482 People of China.
483 The Useful Christian, a Memoir of Thomas Cranfield.
484 History of the Huguenots.
485 Life in Earnest.
486 Reuben Kent's first Winter in the City.
487 Life of Solomon.
488 Proverbs of Solomon.
489 Wonders of Vegetation.
490 Bible Boy.
491 Select Poetry.
492 Kindness to Animals.
493 Little Burnt Girl.
494 Girl's Missionary Meeting.
495 One Dollar Bill.
496 Ungrateful Boy.
497 The Jew.
498 Curiosities of Egypt.
499 Youth's Friend, 1845.
500 Thoughts among Flowers.
501 Boy's Keepsake.
502 Girl's Keepsake.
503 Seventh Series, vol. 16.
504 Napoleon Bonaparte.
505 The Silver Buckle.
506 The Dumb Boy.
507 Midshipman in China.
508 The Unwritten Book.
509 My Mother's Stories, part 1.
510 " " " " 2.
511 Memoir of Mrs. Ramsay.
512 Richard and Rover.

513 John Maurice.
514 Lucy Neville.
515 Victory to Jesus Christ.
516 Patty, or Beware of Meddling.
517 Emma's Birth Day.
518 Cousin Hester.
519 John Tomkins, or The End of the Dram Drinker.
520 Heathen Books and Christian Tracts.
521 Children's Offerings to Heathen Idols.
522 Little Seed, and How it Grew.
523 Scenes in the Wilderness.
524 Red Brothers.
525 The Eldest Child.
526 Jessie Brown.
527 Who would not Pray.
528 The Apple Tree.
529 Search after Happiness.
530 Alice Blake.
531 Dialogue between Christ, a Youth, and the Devil.
532 Clement.
533 Helps for Every Hour.
534 Carrier Pigeon.
535 Rose Leaf.
536 Family in a Cage.
537 The Leaf.
538 Memoir of Dr. I. Watts.
539 Grandmother.
540 Young Teacher.
541 The Holiday.
542 Don't and Do.
543 The Flower.

544 Helen's School Days.
545 Divine Songs.
546 Biography of Felix Neff.
547 George Somerville.
548 Hints to the Charitable.
549 Scourge of Israel.
550 Amos Armfield.
551 Micah, the Ephraimite.
552 The Raven's Feather.
553 Village Boys.
554 Learning to Think.
555 Learning to Feel.
556 Learning to Act.
557 Sloth and Thrift.
558 Simple Stories.
559 Sketches and Anecdotes.
560 Family Scrap Book.
561 William Allen.
562 Christian Exertion.
563 Little George's First Journey.
564 Dr. Scudder's Appeal.
565 Knowledge of Nature.
566 Friendly Advice.
567 Highland Pastor.
568 Lady R. Russell.
569 Guide to the Saviour.
570 Child's Companion, 1846.
571 Robert Dawson.
572 Calls of Usefulness.
573 Every Day Sights.
574 City Cousins, or Sequel to Annie Sherwood.
575 Gospel among the Bechuanas.

576 Voice Within.
577 New Planet.
578 Kate and Charlie.
579 Wants and Wishes.
580 Kind Seaman.
581 Stories for Little Folks.
582 Stories for Little Ears.
583 Other Story Book.
584 Bessie Lee.
585 Poor Rachel.
586 Little Questioners.
587 Letters to Children.
588 Child's Guide through the Bible.
589 Picture Room.
590 William.
591 Useful Lads.
592 "Slim Jack."
593 The Fruit.
594 Pastor's Reasonings.
595 Bird's Nest.
596 School Dame.
597 Childrens' Trials.
598 Frank Harper.
599 Fanny Mansfield.
600 The Arab.
601 Child's Companion, 1847.
602 Jane Hudson.
603 Memoir of Duy.
604 Six Days' Wonder.
605 Menagerie Improved.
606 Orrin Pierce.
607 Self-Dependence.
608 Amy, the Glass Blower's Daughter.

609 Birth Day Gift.
610 Love of Dress.
611 The Prize.
612 Biblical Geography.
613 Missionary Printer.
614 Fatal Fall.
615 Ralph Moore.
616 Lost Ride.
617 Outcast Boy.
618 Revenge.
619 Rough Rhymes.
620 Why?
621 Passing Bell.
622 Little Pilgrim.
623 White Lady-Slippers.
624 Family Secrets Revealed.
625 Infant School Girl.
626 Mary Boyd.
627 Canal Boat.
628 Marian, or a Day without Prayer.
629 Harry and Willie.
630 Lydia Harper.
631 My Scholars.
632 Farmer Goodwin's Rule.
633 True Courage.
634 Folly of Procrastination.
635 Treasured Memories.
636 Aunt Harding's Keepsake.
637 Charlotte Green.
638 Silver Dollar.
639 Country School House.
640 Young Jew.
641 Little Josephine.

642 Various Grasses.
643 William Herbert.
644 Elmsgrove.
645 Hélen and Julia.
646 Grace Raymond.
647 Great Truths.
648 My Awkward Cousin.
649 Sketches of Home Life.
650 Plumer's Sermons.
651 Look Up, or Girls and Flowers.
652 Light on Little Graves.
653 Henry Wood.
654 Bread upon the Waters.
655 Wisdom, Folly and Prudence.
656 Sickness Improved.
657 Nestorians of Persia.
658 Child's Companion, 1848.
659 The Two Paths.
660 Eagle Hill and other Stories.
661 The Silver Cup.
662 Thomas Brown.
663 The Fountain.
664 The Tower Mark.
665 Old Herbert and Little Alice.
666 Daisydingle S. School.
667 Hubert Lee.
668 Willow Grove Cottage.
669 The Discontented Boy.
670 Mary Ellis.
671 The Prize Garden.
672 Two Sufferers Contrasted.
673 Mary Gray, or the Faithful Nurse.
674 The Arts of Life.

675 Simple Ballads.
676 Child's Companion, 1849.
677 Evenings in France.
678 Life of Thomas Cooke Paul.
679 Life Pictures, or By-Gone Scenes.
680 Fanny and her Mother.
681 Mary Carrow's School.
682 Cottage Lectures on the Pilgrim's Progress.
683 Christiana and her Children.
684 Give it Up? No, Never!
685 Two Cottagers.
686 Apostolic Fisherman.
687 The Two Homes Contrasted.
688 Samuel Tyndale, the Little Hero.
689 Little Bill at the Pump.
690 The Little Queen.
691 Macdonald.
692 Turning Point.
693 Little Jim, the Rag Merchant.
694 Bar of Iron.
695 The Fuchsia.
696 John Lang Bickersteth.
697 The Roberts Family.
698 Kmanyo.
699 Am I a Sinner?
700 The Fretful Girl.
701 Rosa's Childhood.
702 Gift for my Scholars.
703 Memoir of John Britt.
704 The New Scholar.
705 Heroine of a Week.
706 The Swiss Pastor.
707 Stories of School Boys.

708 Child's Companion, 1850.
709 Grace Dermott.
710 Holiday Hours Improved.
711 Moral Heroism.
712 Life of Luther.
713 The Talking Bible.
714 Samuel Howell.
715 Visits to the Farm.
716 Lynn's Creek.
717 The News Boy.
718 Kitty Brown and her Bible Verses.
719 A Parting Gift to a Christian Friend.
720 The Irish Pedler.
721 Influence, or the Little Silk Winder.
722 The Hive and its Wonders.
723 The Druids, or Pictures of Britain.
724 The Sunny Side.
725 Sunday School Illustrations.
726 The Rhyming Alphabet.
727 The Towers of Zion.
728 Old Man's Stories.
729 Child's Companion, 1851.
730 Light and Love.
731 Carl, the Young Emigrant.
732 Hugh Fisher.
733 Life in the West.
734 Pilgrim's Progress.
735 Elizabeth Fry, or the Christian Philanthropist.
736 Willie Marsh.
737 Small Childs Book.
738 Henry and Bird's Nest.
739 The Lost Knife.

740 The Proud Girl.
741 Man Lost and Saved.
742 Youthful Pilgrim.
743 Lizzie Eames.
744 Susy Lee.
745 Fear and Love.
746 Happy Change.
747 Little Things.
748 School in the Woods.
749 Christian Religion.
750 Yes and No.
751 Home Duties.
752 Ellen Gray.
753 Letters to a Bible Class.
754 Hall and Hovel.
755 Boundary Tree.
756 Twin Sisters.
757 Little Marian's Pilgrimage.
758 S. S. Phenomena.
759 Kitty Brown and School.
760 Kitty Brown and Cousins.
761 Glimpses of Heaven.
762 Sunday Hours.
763 Little Maggie.
764 Frank Netherton.
765 Child's Companion, 1852.
766 Boys and Girl's Scrap Book.
767 Notable Women.
768 Mine Explored.

SYNOPSIS

OF THE

TREASURER'S REPORT.

In presenting the following Synopsis of the Treasurer's Accounts, it is proper that the following statement be made, as the erection of the Chapel exceeded the amount which we at first intended to expend.

It was our original design to erect a very low-priced edifice. For that purpose several lots were offered us; none of them, however, in an eligible situation. Finally, we ascertained that the lot on which the Chapel now stands could be leased from the City at a low rent, provided we would erect a building in good taste; one that would please the eye, and be ornamental to the neighborhood. So exceedingly de-

sirable did it seem for us to obtain *this lot*, that a number of the subscribers agreed to increase their subscription, in order that such an edifice might be built and the lot secured. Accordingly our plan was changed. We decided to accept the offer of the City, upon the condition proposed. In this manner additional expense was incurred, in order to obtain that lot, which, above all others, we prefered. We have reason to be gratified with the result.

In reference to the contributors connected with the School, it is proper to add that some of the children, not being able to contribute the whole of the specified sum of one dollar each, yet in order that their names might appear in our report with those of the other scholars, so that none might be pained by omision, money was raised by the teachers and others, and added to that of those scholars, so as to raise it to the said specified sum. Some, therefore, have actually contributed more than appears against their names.

COST OF CHAPEL.

Paid Emery Willard, Lumber, .	$449 61		
" Smith & Gooch, " .	26 00		
" D. W. C. Barron, Nails, ..	17 96		
" C. Brooks & Co. Hardware,	16 65		
" R. H. Watts, Lathing and Plastering, ...	53 21		
" W. W. Russell, Chimney,	9 22		
" J. Hall, Diamond Sashes, .	84 00		
" Harvey Snow, Labor, ...	156 50		
" P. S. Hodgdon, " ...	104 63		
" John Mackie, " ...	21 00		
" John Clark, " ...	9 33		
" P. McDonald, " ...	2 50		
" Isaac Hyde, Sawing and Planing, ...	22 95		
" L. W. Nason, Painting, ..	71 35		
" Insurance while building, .	3 40		
" " for five years, ..	17 87		
			1066 18

EXPENSES OF FURNISHING SAME.

31 Settees, ...	121 00		
24 Stools for Teachers, ...	19 25		
6 Chairs, ...	3 00		
1 Desk and Table, ...	12 00		
1 Library Table and Chair, ..	1 45		
			156 70
Amount carried forward,			$1222 88

Amount brought forward,		$1222 88
Stove and Fixtures, and expense of putting up, ...	29 15	
Carpeting Platform, Cord, Tassels, &c., ...	3 00	
Library, Bibles, Hymn Books, &c.	156 78	
		188 93
		$1411 81

The above Expense has been met as follows:

Edwin R. Prescott, Superintendent, ...	$100 00
Warren Sanger, Librarian, ...	5 00
P. P. Good, Jr., Assistant Librarian, ...	5 00

CLASS NO. 1.

Robert Henderson, Teacher, ...	$2 00	
Robert Stewart, ...	1 00	
George Fairbanks, ...	1 00	
William Davidson, ...	1 00	
		5 00

CLASS NO. 2.

A. G. Adams, Teacher, ...	10 00	
Amos Hill, Jr., ...	5 00	
William T. Wood, ...	5 00	
Thomas Hill, ...	1 00	
L. W. Dow, ...	1 00	
Benjamin Lerned, ...	10 00	
		32 00
Amount carried forward,		$147 00

Amount brought forward,		$147 00
CLASS NO. 3.		
William Sias, Teacher, ...	$5 00	
Lemuel H. Snow, ...	1 00	
George Cutter, ...	1 00	
Charles W. Lerned, ...	1 00	
Charles E. Presby, ...	1 00	
Edward S. Marston, ...	1 00	
Willard Snow, ...	1 00	
John P. Tufts, ...	1 00	
B. S. Farnsworth, ...	1 00	
		13 00
CLASS NO. 4.		
Henry R. Glover, Teacher, ...	100 00	
Nathan Willson, ...	1 00	
William H. Hill, ...	1 00	
W. H. Tenney, ...	1 00	
Henry E. Hutchinson, ...	1 00	
Charles B. Tenney, ...	1 00	
John Henderson, ...	1 00	
David Callender, ...	1 00	
		107 00
CLASS NO. 5.		
H. S. Favor, Teacher, ...	50 00	
Walter E. Kidder, ...	1 00	
Orlando F. Barron, ...	1 00	
James Patterson, ...	1 00	
James H. Presby, ...	1 00	
Samuel S. Sias, ...	1 00	
George T. Presby, ...	1 00	
		56 00
Amount carried forward,		$323 00

Amount brought forward,		$323 00
CLASS NO. 6.		
George S. Teel, Teacher,	$10 00	
Robert Henderson, Jr.,	1 00	
George W. Millet,	1 00	
Jacob Emerson,	1 00	
Charles Jabonrie,	1 00	
Abel Head,	1 00	
A. W. Teel,	1 00	
		16 00
CLASS NO. 7.		
T. H. Harris, Teacher,	5 00	
William H. Knights,	1 00	
George Knights,	1 00	
Henry S. Potter,	1 00	
George W. Bates,	1 00	
Edwin B. Bates,	1 00	
James H. Gibson,	1 00	
Andrew Lerned,	1 00	
Charles Marsh,	1 00	
Thomas Mercar,	1 00	
		14 00
CLASS NO. 8.		
James A. Henderson, Teacher,	1 00	
Robert W. Brown,	1 00	
James Brown,	1 00	
T. A. McDonald,	1 00	
Henry Slater,	1 00	
William W. Sias,	1 00	
William Slater,	1 00	
Henry A. Harding,	1 00	
		8 00
Amount carried forward,		$361 00

Amount brought forward,		$361 00
CLASS NO. 9.		
Miss Caroline Sigourney, Teacher,	$1 00	
Andrew Tonier,	1 00	
Leonard Purrington,	1 00	
William Purrington,	1 00	
George Purrington,	1 00	
John Blake,	1 00	
William Henderson,	1 00	
Francis W. Presby,	1 00	
William Cape,	1 00	
E. Prescott Henderson,	1 00	
Walter Davis,	1 00	
Charles Bedell,	1 00	
		12 00
CLASS NO. 10.		
Caroline Ingols, Teacher,	1 00	
John Bowdry,	1 00	
Peter Bowdry,	1 00	
Edward Friend,	1 00	
Peter P. Henderson,	1 00	
E. C. Bates, Jr.,	1 00	
		6 00
CLASS NO. 11.		
Mrs. B. C. Tenney, Teacher,	14 00	
Lucy J. Getchell,	1 00	
Mary Blinn,	1 00	
Harriet E. White,	1 00	
Lucy A. White,	1 00	
		18 00
Amount carried forward,		$397 00

Amount brought forward,		$397 00
CLASS NO. 11, continued.		
Mary Marsh,	$1 00	
Mary Brown,	1 00	
Martha Brown,	1 00	
Abby Neff,	1 00	
Georgiana Tozier,	1 00	
Catharine McManus	1 00	
		6 00
CLASS NO. 12.		
C. W. Kingsley, Teacher,	50 00	
Matilda M. Russell,	1 00	
Susan E. Russell,	1 00	
Mary A. C. Presby,	1 00	
Martha J. Favor,	1 00	
Abby L. Walker,	1 00	
Adaline A. Rice,	1 00	
Martha A. Fox,	1 00	
		57 00
CLASS NO. 13.		
J. W. Horton, Teacher,	10 00	
Hannah P. Walker,	1 00	
Emma A. Barron,	1 00	
Sophia Blinn,	1 00	
Odelia Blinn,	1 00	
Hannah M. Faloon,	1 00	
		15 00
Amount carried forward,		$475 00

Amount brought forward,		$475 00
CLASS NO. 14.		
Mrs. Sarah M. Draper, Teacher, .	$5 00	
Abby A. Lerned, ...	1 00	
Lizzie A. Favor, ...	1 00	
Julia A. Walker, ...	1 00	
Lavenia F. Day, ...	1 00	
Mary C. Tufts, ...	1 00	
Mary E. Goddard, ...	1 00	
		11 00
CLASS NO. 15.		
Miss Maria S. Lerned, Teacher, ..	10 00	
Gertrude A. Barron, ...	1 00	
Sophia C. Sias, ...	1 00	
Martha J. Bedell, ...	1 00	
Mary E. Emerson, ...	1 00	
Orra E. Miller, ...	1 00	
Esther R. Bryant, ...	1 00	
		16 00
CLASS NO. 16.		
Mrs. Emeline Horton, Teacher, ..	1 00	
Martha W. Sias, ...	1 00	
Louisa G. Bedell, ...	1 00	
Mary E. Baird, ...	1 00	
Isabella F. Mercer, ...	1 00	
Lucy A. Neff, ...	1 00	
		6 00
Amount carried forward,		$508 00

Amount brought forward,		$508 00

CLASS NO. 16, continued.

Celinda W. Titus, ...	$1 00	
Sarah F. Dow, ...	1 00	
Eloise S. Hill, ...	1 00	
Susan E. Hill, ...	1 00	
	——	4 00

CLASS NO. 17.

Miss Ann E. Wright, Teacher, ..	1 00	
Ellen Patterson, ...	1 00	
Emma L. Wright, ...	1 00	
Ellen E. Hardy, ...	1 00	
E. A. Patterson, ...	1 00	
Clara Brown, ...	1 00	
Amanda M. Dudley, ...	1 00	
	——	7 00

CLASS NO. 18.

Mrs. S. E. Gibson, Teacher, ...	1 00	
Adeline B. Tufts, ...	1 00	
Nancy E. Wilson, ...	1 00	
Margaret Walker, ...	1 00	
Marion E. Henderson, ...	1 00	
Adaline F. Randall, ...	1 00	
Elizabeth Blinn, ...	1 00	
	——	7 00
Amount carried forward,		$526 00

Amount brought forward,		$526 00
CLASS NO. 19.		
Miss Caroline Lerned, Teacher,	$10 00	
Arathusa A. Slater, ...	1 00	
Jenet C. Fairbanks, ...	1 00	
Helen E. Gibson, ...	1 00	
Ellen G. Gibson, ...	1 00	
Caroline Tozier, ...	1 00	
Ellen E. Blake, ...	1 00	
Walter H. Lerned, ...	1 00	
Caroline Brown, ...	1 00	
Josephine Blake, ...	1 00	
Amelia Bowdry, ...	1 00	
Margaret Bowdry, ...	1 00	
Cecelia Sutter, ...	1 00	
George Wright, ...	1 00	
W. L. C. Potter, ...	1 00	
E. Florence Potter, ...	1 00	
		25 00
CLASS NO. 20.		
Dr. J. R. Morse, Teacher, ...	5 00	
Mrs. Potter, ...	1 00	
" Gibson, ...	1 00	
" Kidder, ...	1 00	
" Bedell, ...	1 00	
" Favor, ...	1 00	
" Dow, ...	1 00	
		11 00
		$562 00

CONTRIBUTIONS OF FRIENDS, NOT MEMBERS OF THE SCHOOL.

Amount brought forward,	$562 00
Mrs. Edward Smith,	10 00
Samuel Teel,	3 00
Isaiah Jenkins,	1 00
William Adams,	5 00
John R. Crosby,	5 00
Mrs. Timothy Eaton,	1 00
Hannah C. Locke,	1 00
Ruth A. Trask,	1 00
Hannah L. Trask,	1 00
Abel R. Proctor,	5 00
F. Gould,	1 00
A. McLoud,	1 00
L. Towne,	1 00
J. F. Hanson's Class,	1 50
M. R. Blake,	1 00
Henry Richardson,	1 00
Adelaide Frost,	1 00
" " Class,	1 00
George H. Hutchinson,	1 00
Mary E. Hutchinson,	1 00
Susan M. Wyman,	1 00
Mary J. Gates,	1 00
George Bryant,	1 00
Amos Hill,	25 00
J. H. Hutchinson,	5 00
Elizabeth Clark,	1 00
Mrs. Crosby,	1 00
Amount carried forward,	$640 50

Amount brought forward,	$640 50
Sarah R. Crosby,	1 00
Mrs. M. C. Trask,	1 00
Anna G. Frost,	1 00
Elvira Frost,	1 00
John Gooch,	10 00
Harvey Snow,	3 50
Emery Willard,	9 61
Anson J. Stone,	1 75
Nathaniel Morrison,	50 00
Oliver Tenney.	10 00
Mrs. C. W. Kingsley,	5 00
Henry Potter,	100 00
J. G. Gooch,	1 00
Mr. Maynard,	1 00
D. Callender,	1 00
Josephine B. Richards,	1 00
Ella J. Kingsley,	1 00
Lyman Nichols,	5 00
M. Armstrong Favor,	1 00
John H. Tucker,	1 00
Jewett, Tebbetts & Co.,	10 00
William T. Richardson,	25 00
Miles Pratt,	10 00
Mrs. Edwin R. Prescott,	5 00
Patrick McKennan,	1 00
Henry Potter and Friends in Boston, for Library,	100 00
Amount carried forward,	$997 36

	Amount brought forward,	$997 36
John Field,		10 00
S. Winn,		1 00
J. Murray,		1 00
E. R. P., from friends in Boston,		38 00
Borrowed of Amos Hill, Jr.,		100 00
" " Francis Hill,		100 00
" " Asa Locke, Jr.,		100 00
" " Henry R. Glover,		100 00
		$1447 36
Cost of Chapel, including the Furnishing of the same,		1411 81
Now in the hands of the Treasurer, including unpaid Subscriptions,		$35 55

We, the Subscribers, having examined the Accounts of the Treasurer of the North Avenue Sabbath School, with the vouchers, find the same correct; showing a balance (including unpaid subscriptions,) of thirty-five dollars and fifty-five cents now in the Treasury.

HENRY POTTER,
H. S. FAVOR,
J. W. HORTON,
} Auditing Committee.

Cambridge, March, 1853.

Some have contributed to the erection and furnishing of our Chapel, whose names do not appear in the Treasurer's Report.

To Rev. Joseph Banvard, of West Cambridge; Rev. B. K. Peirce, of the American S. S. Union; and Rev. Dr. Prior, of Cambridge, we are indebted for words of encouragement and labors of love which must be estimated in another currency than that of dollars and cents. They have referred us to the example of the children of Israel, in their wanderings in the wilderness; in their building of the tabernacle, and in their entrance into the promised land.—And we have found their words to be like "apples of gold in pictures of silver."

Alexander R. Esty, Esq., of Boston, Architect, gratuitously furnished the plan of our building, for which he has our most sincere acknowledgments.

Eight solar lamps were supplied by the liberality of Abel R. Proctor, Esq., of West Cambridge, and they may truly be said to reflect light upon our path.

For the beautiful finish which surmounts the front of the Chapel, we are largely indebted to John A. Haskell, Electrician, of West Cambridge; and although comparatively a stranger to us, we trust he is not a stranger to that truth which says, "it is more blessed to give than to receive."—This ornament represents a Bible standing partly open, upon a red cushion, and passing up behind it is a lightning rod, which terminates in a gilded star.

There may be others whose names should appear in this book, but we have endeavored to do justice to all without offending any. We desire to be thankful to God, and to all into whose hearts he has put a willingness to help us.

SERVICES

FOR

S. S. MONTHLY CONCERTS.

FIRST SERVICE.

THE SCRIPTURES.

1. HYMN. C. M.

How shall the young secure their hearts,
And guard their lives from sin?
Thy word the choicest rules imparts,
To keep the conscience clean.

'Tis like the sun, a heavenly light,
That guides us all the day;
And through the dangers of the night,
A lamp to lead our way.

Thy word is everlasting truth;
How pure is every page!
That holy book shall guide our youth,
And well support our age.

Thy precepts make me truly wise;
I hate the sinner's road;
I hate my own vain thoughts that rise,
But love thy law, my God.

2. DEVOTIONAL EXERCISE FROM SCRIPTURE.*

Wherewithal shall the young cleanse their way?
By taking heed thereto, according to thy word.
Thy word is a lamp unto our feet,
And a light unto our path.
The entrance of thy word giveth light;
It giveth understahning unto the simple.
Thy word is very pure;
Therefore thy children love it.
Thy word will we hide in our hearts,
That we may not sin against thee.
Thou hast commanded us to keep thy precepts diligently:
O, that our ways were directed to keep thy statutes!
Teach us, O Lord, the way of thy statutes,
And we shall keep it unto the end.
Give us understanding, and we shall keep thy law;
Yea, we shall observe it with our whole hearts.
O, send out thy light and thy truth,—let them lead us;
Sanctify us through thy truth,—thy word is truth.
That which we know not, teach thou us;
Lead us in thy truth, and teach us.
Teach us of thy ways,
And we will walk in thy paths.
Hold up our goings in thy paths,
That our footsteps slip not.
Guide us with thy counsel.

3. PRAYER.

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

* In these "Devotional Services," every alternate line may be used as a response by the School; i. e., the Superintendent may read the first line, and the School the next, and so on to the close. Or the whole may be read by the Superintendent alone.

6. HYMN. S. M.

A GRATEFUL, joyful song
We offer to the Lord,
That we are taught and learn so young
To read his holy word.

O Lord! this book of thine
Informs us where to go,
For grace to pardon all our sin,
And make us holy too.

O, may thy Spirit teach,
And may our hearts receive,
Those truths which faithful pastors preach,
And pious friends believe!

Then shall we praise thee, Lord,
In a more holy strain,
That we are taught to read thy word,
And do not learn in vain.

SECOND SERVICE.

LOVE TO GOD.

1. HYMN. C. M.

COME, ye that know and fear the Lord,
And lift your souls above;
Let every heart and voice accord,
To sing that God is love.

This precious truth his word declares,
And all his mercies prove;
While Christ, the atoning Lamb, appears,
To show, that God is love.

Behold his loving kindness waits
For those who from him rove,
And calls of mercy reach their hearts,
To teach them, God is love.

And O that you, whose hardened hearts
No fears of hell can move,
May hear the gospel's milder voice,
That tells you, God is love.

O, may we all, while here below,
This best of blessings prove;
Till warmer hearts, in brighter worlds,
Shall shout, that God is love.

2. SELECTIONS FROM THE SCRIPTURES.

Deut. 6: 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

11: 1. Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

30: 15. See, I have set before thee this day life and good, and death and evil. 16. In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply.

Joshua 22: 5. But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.

Prov. 23: 26. My son, give me thine heart.

Matt. 22: 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great commandment. Mark 12: 30; and Luke 10: 27.

1 Cor. 16: 22. If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.

Jude 21. Keep yourselves in the love of God.

Ex. 20: 6. And showing mercy unto thousands of them that love me, and keep my commandments.

Deut. 7: 9. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

11: 13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul. 14. That I will give you the rain of your land in due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. 15. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Ps. 145: 20. The Lord preserveth all them that love him; but all the wicked will he destroy.

Prov. 8: 17. I love them that love me: and those that seek me early shall find me.

John 14: 21. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.— 22. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Rom. 8: 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

3. PRAYER.

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

6. HYMN. L. M.

"Thus shalt thou love the Almighty Lord,
With all thy heart and soul and mind;"
So speaks to us that sacred word,
For counsel and reproof designed.

"With all thy heart;"—no idol thing,
Though close around the heart it twined,
Its interposing shade must fling,
To darken that pure love of thine.

"With all thy mind;"—each varied power,
Creative fancy, musings high,
And thoughts that glance behind, before,—
These must religion sanctify.

"With soul and strength;"—thy days of ease,
While vigor nerves each youthful limb,
And hope and joy, and health and peace,
All must be freely brought to him.

Thou Power Supreme, in whom we move!
Vouchsafe thy children, in their day,
Minds to adore, and hearts to love,
And strength to serve thee, while they may.

THIRD SERVICE.

EARLY PIETY.

1. HYMN. C. M.

When children give their hearts to God,
'T is pleasing in his eyes;
A flower, when offered in the bud,
Is no vain sacrifice.

It saves us from unnumbered snares
To mind religion young;
Grace will preserve our following years,
And make our virtue strong.

To thee, Almighty God, to thee
Our childhood we resign;
'T will please us to look back and see
Life's morning all was thine!

Let the sweet work of prayer and praise
Employ our youngest breath;
Thus we 're prepared for longer days
Or fit for early death.

2. DEVOTIONAL EXERCISE FROM SCRIPTURE.

O God, thou art our God!
Early will we seek thee.
Thou lovest those that lovest thee;
And they that seek thee early shall find thee.
Thou art our Father, O God!
Thou art the guide of our youth.
Lord, what wilt thou have us to do?
Show us thy ways, O Lord, teach us thy paths.
Teach us thy way, O Lord, and we will walk in thy truth;
Teach us to do thy will, for thou art our God.

We delight to do thy will, O our God!
Yea, thy law is within our hearts.
With our whole hearts do we seek thee;
Let us not wander from thy commandments.
Then shall we not be ashamed,
When we have respect unto all thy commandments.
May we be righteous before thee, [blameless,
And walk in all thy commandments and ordinances
May we ponder the path of our feet,
And let all our ways be established.
In all our ways may we acknowledge thee,
And wilt thou direct our paths.

3. PRAYER.

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

6. HYMN. C. M.

Come, children, hail the Prince of Peace,
Obey the Saviour's call;
Come seek his face, and taste his grace,
And crown him Lord of all.

Ye lambs of Christ, your tribute bring,
Ye children, great and small,
Hosanna sing to Christ your King;
O crown him Lord of all.

This Jesus will your sins forgive,
O haste! before him fall;
For you he died, that you might live
To crown him Lord of all.

Let every people, every tribe,
Around this earthly ball,
To him all majesty ascribe,
And crown him Lord of all.

FOURTH SERVICE.

REPENTANCE.

1. HYMN. 7's.

CHILDREN, listen to the Lord,
And obey his gracious word;
Seek his face with heart and mind,
Early seek, and you shall find.

Sorrowful your sins confess,
Plead his perfect righteousness;
See the Saviour's bleeding side,
Come, you will not be denied.

For his worship now prepare,
Kneel to him in fervent prayer;
Serve him with a perfect heart,
Never from his ways depart.

2. DEVOTIONAL EXERCISE FROM SCRIPTURE.

Father! we have sinned against heaven, and before thee,—
And are no more worthy to be called thy children.
God, be merciful to us sinners!
Be merciful unto us, according to thy word.
Thou, Lord, art a God full of compassion, and gracious;
Long-suffering, and plenteous in mercy;
Keeping mercy for thousands,
Forgiving iniquity, transgression and sin.
Have mercy upon us, O God, according to thy loving kindness;
According to the multitude of thy tender mercies, blot out our transgressions.
Remember not the sins of our youth;
According to thy mercy remember thou us, for thy goodness sake, O Lord!

Wash us thoroughly from our iniquity,
And cleanse us from our sin.
Cleanse thou us from secret faults,
Keep back thy servants from presumptuous sins.
Create in us clean hearts, O God!
Renew a right spirit within us.
Cast us not away from thy presence,
And take not thy holy Spirit from us.

3. PRAYER.

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

6. HYMN. S. M.

If Jesus Christ was sent
To save us from our sin,
And kindly teach us to repent,
We should at once begin.

He says he loves to see
A broken-hearted one;
He loves that sinners such as we
Should mourn for what we 've done.

'Tis not enough to say
We 're sorry, and repent;
Yet still go on from day to day
Just as we always went.

Repentance is, to leave
The sins we loved before;
And show that we in earnest grieve,
By doing so no more.

Lord, make us thus sincere,
To watch as well as pray;
However small, however dear,
Take all our sins away.

FIFTH SERVICE.

PRAYER.

1. HYMN. 7 & 6's.

Go, when the morning shineth,
Go, when the moon is bright,
Go, when the eve declineth,
Go, in the hush of night;
Go, with pure thought and feeling,
Fling earthly care away,
And in thy chamber, kneeling,
To God in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray, too, for those who hate thee,
If any such there be;
Then for thyself, in meekness,
A blessing humbly claim;
And link with each petition
Thy great Redeemer's name.

O, not a joy nor blessing
With this can we compare,
The power that he hath given us
To pour our souls in prayer!
When'er thou pin'st in sadness,
Before his footstool fall;
Remember, in thy gladness,
His love who gave thee all.

2. DEVOTIONAL EXERCISE FROM SCRIPTURE.

O Thou that hearest prayer!
Unto thee shall all flesh come.
Whom have we in heaven but thee?
There is none upon earth that we desire besides thee.

As the hart panteth after the water-brooks,
So pant our souls after thee, O God!
Thou art nigh unto all that call upon thee;
To all that call upon thee in truth.
Thou wilt fulfil the desire of them that fear thee;
Thou also wilt hear their cry, and wilt save them.
Lord, thou wilt hear the desire of the humble;
Thou wilt prepare their hearts, thou wilt cause thine ear to hear.
The sacrifice of the wicked is an abomination to thee, O Lord!
The prayer of the upright is thy delight.
We will wash our hands in innocency;
So will we compass thine altar, O Lord! [tions;
Hear our prayer, O Lord, give ear to our supplica-
In thy faithfulness answer us, and in thy righteousness.
Thou, Lord, hast not forsaken them that seek thee;
Thou wilt never leave us, nor forsake us.
Father, we thank thee that thou hearest us!
We know that thou hearest us always.
Let the words of our mouths,
And the meditations of our hearts,
Be acceptable in thy sight,
O Lord, our strength and our Redeemer!

3. PRAYER.

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

6. HYMN. C. M.

Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He himself has bid thee pray,
Thou wilt not be thrust away.

With my burden I begin:
Lord, remove this load of sin!

Let thy blood, for sinners spilt,
Set my conscience free from guilt.

Lord! I come to thee for rest,
Take possession of my breast;
There thy blood-bought right maintain,
And without a rival reign.

While I am a pilgrim here,
Let thy love my spirit cheer;
Be my guide, my guard, my friend,
Lead me to my journey's end.

Show me what I have to do,
Every hour my strength renew;
Let me live a life of faith —
Let me die thy people's death.

SIXTH SERVICE.

OBSERVANCE OF THE SABBATH.

1. HYMN. 8's & 6's.

With joy we hail the Sabbath day,
The best day of the seven;
We come from all our homes away,
And gather here to praise and pray,
And seek the path to heaven.

We love to meet our teachers here,
To learn the lessons given;
We love to feel that God is near,
Our praises and our prayers to hear,
And smile on us from heaven.

O, may we pass the day in peace,
From morning until even!
May sin depart, and folly cease,
And faith grow strong, and love increase,
And souls be trained for heaven.

2. SELECTIONS FROM SCRIPTURE.

Gen. 2: 1. Thus the heavens and the earth were finished, and all the host of them. 2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Exod. 20: 11. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

20: 8. Remember the Sabbath day to keep it holy. 9. Six days shalt thou labor, and do all thy work: 10. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: 11. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

23: 12. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

31: 13. Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. 14. Ye shall keep the Sab-

bath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day he shall surely be put to death.

Isa. 58: 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: 14: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Mark 16: 9. Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. Ps. 118: 24.

John 20: 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. Mark 16: 9. Matt. 28: 1, 8, 9.

Acts 20: 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow,) and continued his speech until midnight.

1 Cor. 16: 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3. PRAYER.

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

6. HYMN. 7's & 6's.

It is the *holy* Sabbath,
Which God hath set apart;
Devoted to his worship
Be every mind and heart:
A Father's wise commandment
His children should obey;
Remember, then, keep holy
The blessed, hallowed day.

It is the *peaceful* Sabbath,
Emblem of rest above,
Where happy saints and angels
Together dwell in love:
O, let all strife and discord,
Let sin and sorrow cease;
And all our hearts be blended
In harmony and peace!

It is the *joyful* Sabbath,—
Teachers and scholars meet;
O, with what sacred pleasure
Each other now we greet!
Devotion tunes our voices;
Our hearts with joy are full;
One prayer that joy expresses,—
God bless the Sabbath School!

When Sabbaths end, may teachers
And scholars meet above,
And worship there forever
In pure and perfect love!
How *holy, peaceful, joyful,*
When all together come,—
Eternity our Sabbath,
And heaven our happy home.

SEVENTH SERVICE.

FILIAL OBEDIENCE.

1. HYMN. C. M.

It was our heavenly Father's love
Brought every being forth;
He made the shining worlds above,
And every thing on earth.

He gives us all our parents dear,
Our teachers kind and true;
He bids us all their precepts hear,
And all they teach us do.

God sees and hears us all the day,
And in the darkest night;
He views us when we disobey,
And when we act aright.

God hears what we are saying now,
O, what a wonderous thought!
Our heavenly Father! teach us how
To love thee as we ought.

2. SELECTIONS FROM SCRIPTURE.

Exod. 20: 12. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Lev. 19: 3. Ye shall fear every man his mother and his father.

Prov. 1: 8. My son, hear the instruction of thy father, and forsake not the law of thy mother: 9. For they shall be an ornament of grace unto thy head, and chains about thy neck.

6: 20. My son, keep thy father's commandment, and forsake not the law of thy mother: 21. Bind them continually upon thine heart, and tie them about

thy neck. 22. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

13: 1. A wise son heareth his father's instruction; but a scorner heareth not rebuke. 23: 22. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

Matt. 15: 4. For God commanded, saying, Honor thy father and mother: and He that curseth father or mother, let him die the death. 5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6. And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Luke 2: 51. And he [Christ,] went down with them, [his parents,] and came to Nazareth, and was subject unto them.

Eph. 6: 1. Children, obey your parents in the Lord: for this is right. 2. Honor thy father and mother, (which is the first commandment with promise.) 3. That it may be well with thee, and thou mayest live long on the earth.

Col. 3: 20. Children, obey your parents in all things: for this is well-pleasing unto the Lord. 21. Fathers, provoke not your children to anger, lest they be discouraged.

Exod. 21: 15. He that smiteth his father, or his mother, shall surely be put to death. 17. And he that curseth his father or mother, shall surely be put to death.

Deut. 21: 18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: 21. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear and fear.

27: 16. Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen.

Prov. 20: 20. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

30: 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

8: 17. I love them that love me: and those that seek me early shall find me.

22: 6. Train up a child in the way he should go; and when he is old, he will not depart from it.

Eccl. 12: 1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

3. PRAYER.

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

6. HYMN. 7's.

Can I so ungrateful be
As to cause my parents pain?
They 've been always kind to me,—
Can I yield them ill again?

In each hour of harm or good,
'T was their love, that, all the day,
Clothed me, kept me, gave me food,
Taught me how to God to pray.

Oft as I have sickly lain,
By my bed their watch they 've kept,
And when they have seen my pain,
Kindly looked on me and wept.

Heavenly Father, who didst give
Parents kind and good to me!
Grant me ever, as I live,
Gratitude to them and thee.

EIGHTH SERVICE.

BENEVOLENCE.

1. HYMN. C. M.

How blest is he who fears the Lord,
And follows his commands,
Who lends the poor without reward,
Or gives with liberal hands.

As pity dwells within his breast
To all the sons of need,
So God shall answer his request
With blessings on his seed.

In times of danger and distress,
Some beams of light shall shine,
To show the world his righteousness,
And give him peace divine.

His works of piety and love
Remain before the Lord;
Sweet peace on earth, and joys above,
Shall be his sure reward.

2. SELECTIONS FROM SCRIPTURE.

Eccl. 11: 1. Cast thy bread upon the waters: for thou shalt find it after many days. 2. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

Matt. 10: 8. Freely ye have received, freely give.

Luke 16: 9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. 11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 13. Ye cannot serve God and mammon. 14. And the Pharisees also, who were covetous, heard all these things, and they derided him.

Acts 20: 35. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

2 Cor. 8: 7. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

Gal. 6: 9. And let us not be weary in well-doing: for in due season we shall reap if we faint not. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

1 Tim. 6: 17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18. That they do good, that they be rich in good works, ready to distribute, willing to communicate; 19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Heb. 13: 16. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

Prov. 3: 9. Honor the Lord with thy substance, and with the first fruits of all thine increase: 10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11: 24. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. 25. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

13: 7. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches.

Isa. 32: 8. But the liberal deviseth liberal things; and by liberal things shall he stand.

Mal. 3: 10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Luke 6: 38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

2 Cor. 9: 6. But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

3. PRAYER.

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

6. HYMN. L. M.

Thou God of hope, to thee we bow;
Thou art our refuge in distress;
The husband of the widow thou,
The father of the fatherless.

The poor are thy peculiar care;
To them thy promises are sure;

Thy gifts the poor in spirit share;
O, may we always thus be poor.

May we thy law of love fulfil,
To bear each other's burdens here,
Endure and do thy righteous will,
And walk in all thy faith and fear.

Thou God of hope, to thee we bow;
Thou art our refuge in distress;
The husband of the widow thou,
The father of the fatherless.

NINTH SERVICE.

CHOICE OF COMPANY.

1. HYMN.

Happy the man, whose cautious feet,
Shun the broad way which sinners go,
Who hates the place where atheists meet,
And fears to talk as scoffers do.

He loves to employ his morning light
Among the statutes of the Lord,
And spends the wakeful hours of night,
With pleasure, pond'ring over his word.

He, like a plant, by gentle streams,
Shall flourish in immortal green;
And Heaven will shine with kindest beams
On every work his hands begin.

But sinners find their counsels crost;
As chaff before the tempest flies,
So shall their hopes be blown and lost,
When the last trumpet shakes the skies.

2. SELECTIONS FROM SCRIPTURE.

Ps. 1: 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

119: 115. Depart from me, ye evil-doers: for I will keep the commandments of my God.

139: 19. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

Prov. 1: 10. My son, if sinners entice thee, consent thou not. 11. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause. 15. My son, walk not thou in the way with them; refrain thy foot from their path. 16. For their feet run to evil, and make haste to shed blood. 18. And they lay wait for their own blood; they lurk privily for their own lives.

4: 14. Enter not into the path of the wicked,and go not in the way of evil men. 15. Avoid it, pass not by it, turn from it, and pass away. 16. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. 17. For they eat the bread of wickedness, and drink the wine of violence.

12: 11. He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding.

13: 20. He that walketh with wise men shall be wise: but a companiou of fools shall be destroyed.

14: 7. Go from the presence of a foolish man when thou perceivest not in him the lips of knowledge.

19: 27. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

22 : 24. Make no friendship with an angry man ; and with a furious man thou shalt not go. 25. Lest thou learn his ways, and get a snare to thy soul.

24 : 1. Be not thou envious against evil men, neither desire to be with them. 2. For their heart studieth destruction, and their lips talk of mischief. 21. My son, fear thou the Lord and the king ; and meddle not with them that are given to change.

28 : 7. Whoso keepeth the law is a wise son : but he that is a companion of riotous men shameth his father. 19. He that tilleth his land shall have plenty of bread : but he that followeth after vain persons shall have poverty enough.

29 : 3. Whoso loveth wisdom rejoiceth his father : but he that keepeth company with harlots spendeth his substance.

1 Cor. 15 : 33. Evil communications corrupt good manners.

Gal. 5 : 9. A little leaven leaveneth the whole lump.

2 Pet. 3 : 17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

3. PRAYER.

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

6. HYMN. C. M.

THERE is a path that leads to God,—
All others go astray ;
Narrow, but pleasant, is the road,—
Good children love the way.

It leads us through this world of sin,
And dangers must be passed;
But those who boldly walk therein
Will come to heaven at last;

While the broad road, which ends below,
Lies near, and opens fair;
And many thoughtless children go,
To walk with sinners there.

Lord! lest our feeble steps should slide,
Or wander from thy way,
Let Christian counsels be our guide,
And we shall never stray.

TENTH SERVICE.

TRUTHFULNESS.

1. HYMN. C. M.

Be sacred truth, my child, thy guide,
Until thy dying day,
Nor turn a finger's breadth aside
From God's appointed way.

For, O, no joy shall that child know,
Who bears a guilty breast;
His conscience drives him to and fro,
And never lets him rest.

For him no vernal sun shines blest,
No gales breathe softly round;
And in the grave, that home of rest,
No peace for him is found.

O, then, be sacred truth thy guide,
Until thy dying day;
Nor turn a finger's breadth aside
From God's appointed way.

2. SELECTIONS FROM SCRIPTURE.

Exod. 20: 16. Thou shalt not bear false witness against thy neighbor.

Lev. 19: 11. Ye shall not steal, neither deal falsely, neither lie one to another. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

Ps. 34: 13. Keep thy tongue from evil, and thy lips from speaking guile.

Prov. 4: 24. Put away from thee a froward mouth, and perverse lips put far from thee.

Eph. 4: 25. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

Col. 3: 9. Lie not one to another, seeing that ye have put off the old man with his deeds.

1 Pet. 3: 10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

Ps. 5: 6. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

55: 23. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee. 63: 11. But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

Prov. 6: 16. These six things doth the Lord hate; yea, seven are an abomination unto him: 17. A proud look, a lying tongue, and hands that shed innocent blood, 18. A heart that deviseth wicked im-

aginations, feet that be swift in running to mischief. 19. A false witness that speaketh lies, and him that soweth discord among brethren.

10: 18. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

12: 19. The lip of truth shall be established forever: but a lying tongue is but for a moment. 22. Lying lips are abomination to the Lord: but they that deal truly are his delight.

19: 5. A false witness shall not be unpunished, and he that speaketh lies shall not escape. 9. A false witness shall not be unpunished, and he that speaketh lies shall perish.

Acts 5: 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4. While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things.

Rev. 21: 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

22: 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Ps. 62: 3, 4. Prov. 21. 6. Zec. 8: 16, 17.

3. PRAYER,

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

6. HYMN. 7's.

FATHER! if we dare to speak
Words of falsehood, check our tongue,
Lest we sin against thy laws,
By committing what is wrong.

Plainly doth thy word declare
Thou the wicked dost despise,
Who, with base and impious lips,
Utter fearful oaths and lies.

Idle words and foolish jests
Are offensive, Lord, to thee;
Thou requirest in the heart
Perfect truth and purity.

Father! teach us, then, to shun
Evil speaking in our youth;
So shall we in after days,
Hope to walk with thee in truth.

ELEVENTH SERVICE.

PROFANITY.

1. HYMN.

I'M not too young for God to see,
He knows my frame and nature too;
And all day long he looks on me,
And sees my actions through and through.

God always hears the words I say,
And knows the thoughts I have within;
And whether I 'm at work or play,
He 's sure to see it if I sin.

O, can I ever tell a lie,
Or cheat in play, or steal, or fight,
Now that I know that God is nigh,
And has me always in his sight?

When I 'm about to do amiss,
However pleasant it may be,
O, let me always think of this,
My heavenly Father looks at me!

2. SELECTIONS FROM THE SCRIPTURES.

Exod. 20: 7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Lev. 19: 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

24: 10—16. And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman, and a man of Israel strove together in the camp. And the Israelitish woman's son blasphemed the name of the Lord, and cursed, and they brought him unto Moses. And they put him in ward, that the mind of the Lord might be showed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him.

And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

Jer. 23: 10. Because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force not right.

Hos. 4: 2, 3. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn.

Zech. 5: 3. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off: and every one that sweareth shall be cut off.

Matt. 5: 34--37. I say unto you, swear not at all: neither by heaven, for it is God's throne: nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea, nay, nay: for whatsoever is more than these cometh of evil.

Jas. 5: 12. Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea: and your nay, nay; lest ye fall into condemnation.

3. PRAYER.

4. HYMN.

LORD, purify our hearts from sin;
Make every thought and motive clean;
Fill us with light, and love, and truth,
That we may serve Thee in our youth.

If e're our sinful lips should dare
In thy dread name, O God, to swear;
We then should lose all hope of heaven,
And need to pray to be forgiven.

O keep us from a sin so great,
Lest we should share the swearer's fate;

And teach us all thy name to love,
That we may dwell with thee above.

5. REMARKS BY TEACHERS AND OTHERS.

6. COLLECTION.

7. HYMN.

While wicked men pretend
Their tongues are all their own,
Great God! with meekness we confess,
That ours are thine alone.

For thou our lips hast made,
And in the judgment day,
How strict the reckoning thou wilt take
Of every thing we say!

Yes, words of angry strife,
And foolish words and vain,
And false and envious and unclean,
And words that are profane;

All, all are heard by thee,
And if not now forgiven,
However idly uttered here,
Will keep us out of heaven.

TWELFTH SERVICE.

DEATH.

1. HYMN. C. M.

Death floats on every passing breeze
And lurks in every flower;
Each season has its own disease,
Its peril every hour.

Daily we see the rosy light
Of youth's soft cheek decay;
And life depart in sudden night,
Ere scarce has dawned the day.

Look downward, then; thy danger know;
Where now thy foot may tread,
List to the warning from below,—
There lie the buried dead.

Look upward, too; by faith apply
The truth divinely given;
On Jesus and his Word rely,
And fit thy soul for heaven.

2. DEVOTIONAL EXERCISE FROM SCRIPTURE.

Lord! make us to know our end, and the measure of our days, what it is,—
That we may know how frail we are.
Our days are determined, the number of our months is with thee;
Thou hast appointed our bounds that we cannot pass.
So teach us to number our days—
That we may apply our hearts unto wisdom.
May we glorify thee on the earth;
May we finish the work thou hast given us to do.
We know that thou wilt bring us to death;
To the house appointed for all living.
We shall be brought to the grave,
And shall remain in the tomb.
We are going the way of all the earth;
Dust we are, and unto dust shall we return.
Thine eyes are upon us, and we are not:
Thou changest our countenance, and sendest us away.
Thou takest away our breath,
We die and return unto the dust.

Let us die the death of the righteous!
Let our last end be like his.
Thou art our God, for ever and ever!
Father! into thy hands we commend our spirits.
Though we walk through the valley of the shadow of death,
We will fear no evil, for thou art with us.
When our flesh and our hearts fail,
Be thou the strength of our hearts, and our portion for ever.

3. PRAYER.

4. REMARKS BY TEACHERS AND OTHERS.

5. COLLECTION.

6. HYMN. S. M.

A DREAD and solemn hour
To us is drawing near;
When we, before the throne of God,
All present shall appear.

What answer shall we give,
When God himself demands,
The uses of such times as these,
In judgment, at our hands?

And must we then confess
That all was spent in vain;
The seasons that were once our own,
But cannot be again?

This will be wo indeed:
To regions of despair
Our own neglect will sink us down,
To mourn forever there.

HYMNS.

COMMENCEMENT OF SERVICE.

1. C. M.

1 To Sunday School! to Sunday School!
Come, children, haste away;
Be early at the Sunday School,
And never cause delay.

2 To Sunday School! to Sunday School!
Mind all you do and say;
Good children at the Sunday School
Will listen, learn, obey.

3 To Sunday School! to Sunday School!
It is the place of praice;
With heart and voice, at Sunday School,
Your hymns in concert raise.

4 To Sunday School! to Sunday School!
It is the place of prayer;
Think, while you pray at Sunday School,
That God beholds you there.

2. 7 & 6s. M.

1 O God, our Heavenly Father!
With grateful hearts we come,
And in devotion gather
Within this hallowed room.

And while our feeble voices
Bear up the hymn to thee,
Each tender heart rejoices
In thy benignity.

2 Here may thy blessing greet us,
On this thy holy day,
And here our teachers meet us,
And point the heavenly way,—
The way of truth and duty,
Pursued by thy dear Son,—
The path of light and beauty,
Heaven's course on earth begun.

3 Here, while we learn his story
Of meekness, faith, and love,
Of trials, sufferings, glory,
And endless joy above;
O Father! here endue us
With wisdom from on high,
And, as we need, renew us
In Christ-like piety.

4 O Father! may thy kindness
Our gratitude command!
O, may we ne'er in blindness
Reject thy proffered hand!
Thy wisdom, let it guide us
Along life's devious road;
Thy love at last provide us
A rest with thee, O God!

3. 8 & 7s.

1 Lord! from mortal cares retreating,
Sordid hopes and vain desires,

Here our willing footsteps meeting,
Every heart to thee aspires.

2 From the fount of glory beaming,
Light celestial cheers our eyes;
We thy mercy hear proclaiming,
Peace and pardon from the skies.

3 We would share thy great salvation
With the pure and humble mind;
With each kindred, tongue and nation,
From the dross of guilt refined.

4 Blessings all around bestowing,
Lord, withhold thy care from none;
Be thy mercy ever flowing
From the fountain of thy throne.

5 Lord, with favor still attend us;
Bless us with thy wondrous love:
Thou, our sun and shield, defend us;
All our hope is from above.

4. L. M.

1 Father, we come with filial fear
To seek a blessing from thy throne;
Our supplications kindly hear,
Our humble songs be pleased to own.

2 While here, direct our thoughts aright,
Let heavenly truth our minds impress,
When in thy temple we unite,
The hour of worship deign to bless.

3 Through all this day of sacred rest,
Thy holy presence we implore!

Let no vain care our peace molest,
Our feet from sinful ways restore.

4. Forgive our sins — our follies hide —
Subdue our hearts thy name to love ;
On earth our wandering footsteps guide,
And bring us to thy courts above.

5. 8 & 7s.

1 When the morning bell is ringing,
To the chapel we repair ;
Here we all unite in singing,
And devoutly join in prayer :
While in harmony our voices
Are ascending to our God,
Every grateful heart rejoices
Thus to spread his praise abroad.

2 In the duties now before us
Let us faithfully engage;
Spirit of all truth ! be o'er us,
As we search the sacred page :
May the lessons Christ has taught us
All our minds and hearts improve ;
And the blessings he has brought us
Wake a strong and holy love.

3 Thankful for the kind protection
Which has blessed us through the week,
Still imploring thy direction,
While we heavenly wisdom seek.
Father ! thus, in pure devotion,
Every thought inspired by love,
Gratitude in each emotion,
Would we lift our souls above.

6. L. M.

1 Almighty God! by whose command,
The seasons change and pass away;
'Tis by thy all-preserving hand,
We 're spared to see this New Year's day.

2 Age, youth, and infancy are here,
Their one united song to raise;
O! may it reach thine holy ear,
Ancient of everlasting days!

3 To thee, and unto thee alone,
The passing years no changes tell;
Thou sittest ever on thy throne,
Eternally unchangeable.

4 We pass away, and every year
Some enter in eternity;
Not twice the same assembly here,
Have joined in our festivity.

5 O that beyond time's rapid flight,
When earthly changes all are done,
Teachers and children may unite
In praise to the *Eternal One.*

7. C. M.

1 Another year has rolled away;
Our lives are kindly given
Again to celebrate this day,
And bless a gracious Heaven.

2 The circling months thy love has crowned,
With mercies large and free;
In richest blessings we abound,
How grateful should we be.

3 We bless thee for our happy birth
In this free, gospel land —
Most highly favored of the earth
By God's benignant hand.

4 We bless thee for thy word of truth,
And all the means of grace;
For kind instruction in our youth,
That time cannot efface.

5 O then, let all our hearts arise,
Angels the praise prolong!
To him that sits above the skies
Our highest strains belong.

6 Praised be God! our bosoms swell
With wonder, joy and love;
Upon this blissful theme we 'll dwell
In purer notes above.

8. 8 & 6s.

1 We wont forget the Sunday School,
This hallowed, much-loved place;
Though friends and scenes around us change,
And time flies on apace.
We 'll think how oft the precious seed
Was sown in faith and prayer;
When we were thoughtless — took no heed
Of our kind teacher's care.

2 We wont forget the Sunday School,
Where hope of sins forgiven
Through Him alone, who came to die,
Allured our souls to heaven:
There blood-bought ones, 'mid angels bright,
The heavenly prize have won,

And clad in robes of purest white,
Shine glorious as the sun.

3 We wont forget the Sabbath School,
Which taught us to beware
Of Satan's foul, deceitful arts,
Our youthful souls t' ensnare.
We 'll wrestle hard with God in prayer,
And seek his gracious aid;
And, once obtained, we need not fear
But conquest shall be made.

4 We wont forget the Sabbath School,
Nor friends that here we found,
Who strove to lead us home to God,
To them our hearts are bound.
We 'll follow in their footsteps here,
And teach, and sing, and love.
Keep them and us, Lord, in thy fear,
Till we shall mount above!

9. L. M.

1 I love to have the Sabbath come,
For then I rise and quit my home,
And haste to school, with cheerful air,
To meet my dearest teachers there.

2 'Tis there I 'm always taught to pray
That God would bless me day by day,
And safely guard and guide me still,
And help me to obey his will.

3 'Tis there I sing a Saviour's love,
That brought him from his throne above,
And made him suffer, bleed, and die,
For sinful creatures, such as I.

4 From all the lessons I obtain,
May I a store of knowledge gain;
And early seek my Saviour's face,
And gain from him supplies of grace.

5 And then, through life's remaining days,
I 'll love to sing my Saviour's praise;
And bless the kindness and the grace
That brought me to this sacred place.

10. 8 & 6s.

1 Away from home, to school we come,
Upon this holy day;
In faith and love, we look above,
And humbly praise and pray:
O, let this hour to God be given!
Let every heart be raised to heaven!
And while in youth we learn the truth,
May we the truth obey!

2 Our teachers dear! we meet you here,
And share your faithful care;
O, may each heart its thanks impart
In grateful, earnest prayer,
That God may crown, with joys above,
Your patient toils and works of love,
And that at last, life's changes past,
We all may meet you there!

3 O, let us now devoutly bow
Before our Father's face!
His will adore, his love implore,
To bless us all our days!

And humbly, too, let us confess
Our folly and our sinfulness;
Father, forgive! O, may we live
More worthy of thy grace!

11. C. M.

1 Hear, Lord, the song of praise and prayer,
In heaven, thy dwelling-place,
From children reared with pious care,
And taught to seek thy face.

2 Thanks for thy word and for thy day;
And grant us, we implore,
Never to waste, in sinful play,
The holy Sabbath more.

3 Thanks that we hear; but, O, impart
To each desires sincere,
That we may listen with the heart,
And learn as well as hear!

12. L. M.

1 Another six days' work is done,
Another Sabbath is begun;
Return, my soul, enjoy thy rest,
Improve the day that God hath blest.

2 Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds;
Draws us away from earth to heaven,
And gives, this day, the food of seven.

3 O may our prayers and praises rise
As grateful incense to the skies;
And draw from heaven that sweet repose
Which none but he who feels it knows.

4 In holy duties may the day
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end.

13. 7s.

1 Blest Instructer! from thy ways
Who can tell how oft he strays?
Save from error's growth our mind,
Leave not, Lord, one root behind.

2 Purge us from the guilt that lies
Wrapt within our hearts' disguise;
Let us thence, by thee renewed,
Each presumptuous sin exclude.

3 Let our tongues, from error free,
Speak the words approved by thee;
To thine all-observing eyes
Let our thoughts accepted rise.

4 While we thus thy name adore,
And thy healing grace implore,
Blest Instructer! bow thine ear;
God, our strength! propitious hear.

14. 7 & 6s.

1 Assembled in the morning
At this our Sabbath School,
We would, our faith adorning,
Observe this sacred rule:
That, as God is a Spirit,
Our spirits should adore;
That we may now inherit
The blessing we implore.

2 Humbly our sins confessing,
With penitential tear,
Father! we seek thy blessing
On this our meeting here:
O, may all those who teach us
Be taught of thee above,
That they with power may reach us,—
The power of faith and love.

3 Preserve us from temptation,
From idle words and play;
And let thine approbation
Attend us through the day:
O, like the blessed Saviour,
May we obey thy truth,
And thus grow up in favor
With God and man from youth.

15. 8 & 7s.

1 One sweet flower has drooped and faded,
One sweet infant voice has fled,
One fair brow the grave has shaded,
One dear schoolmate now is dead.

2 But we feel no thought of sadness,
For our friend is happy now;
She has knelt in soul-felt gladness,
Where the blessed angels bow.

3 She has gone to heaven before us,
But she turns and waves her hand,
Pointing to the glories o'er us,
In that happy spirit land.

4. May our footsteps never falter
In the path that she has trod;

May we worship at the altar
Of the great and living God.

5 Lord, may angels watch above us,
Keep us all from error free—
May they guard, and guide, and love us,
Till, like her, we go to Thee.

16. L. M.

1 A MOURNING class, a vacant seat,
Tell us that one we loved to meet
Will join our youthful throng no more
Till all these changing scenes are o'er.

2 No more that voice we loved to hear
Shall fill his teacher's listening ear;
No more its tones shall join to swell
The songs that of a Saviour tell.

3 That welcome face, that sparkling eye,
And sprightly form, must buried lie,
Deep in the cold and silent gloom,
The rayless night that fills the tomb.

4 And we live on, but none can say,
How near or distant is the day
When death's unwelcome hand shall come,
To lay us in our narrow home.

5 God tells us, by this mournful death,
How vain and fleeting is our breath;
And bids our souls prepare to meet
The trial of his judgment seat.

17. C. M.

1 Peaceful be thy silent slumber!
Peaceful in thy grave so low!
Thou no more wilt join our number,
Thou no more our song shalt know.

2 Loved companion! thou hast left us;
Here thy loss we deeply feel;
But 't is God that hath bereft us,—
He can all our sorrows heal.

3 Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

18. 6 & 7s.

1 Our faithful teacher 's gone;
Gone to the heavenly rest!
All his labors now are done,
And the work he loved the best.
Our faithful teacher 's gone!
But the dead in Christ are blest.

2 Our faithful teacher 's gone!
Gone to the heavenly rest,
Where no sorrow can be known,
And no trouble can molest!
His crown of life is won,
And the dead in Christ are blest.

19. 8 & 7s

1 Holy Saviour! thou hast told us,
When we meet to hear of thee,

With thy love thou wilt behold us,
And among us thou wilt be.

2 Lord of hosts! to seek thy blessing,
We are gathered here to-day;
Help us, all our sins confessing,
Saviour, teach thy flock to pray.

3 May the words we hear direct us
How to learn and do thy will;
May thy Spirit's aid protect us,
And with faith our bosoms fill.

4 And when death dissolves the union,
Which to us on earth is given,
May we spend in blest communion
Endless Sabbath days in heaven.

20. S. M.

1 Come to the place of praise,
Ye who are happy now;
In sweet accord your voices raise,
In kindred homage bow.

2 Ye young, before his throne,
Come, bow; your voices raise;
Let not your hearts his praise disown,
Who gives the power to praise.

3 Thou, whose benignant eye
In mercy looks on all;
Who see'st the tear of misery,
And hear'st the mourner's call—

4 Up to thy dwelling place
Bear our frail spirits on,
Till they outstrip time's tardy pace,
And heaven on earth be won.

21. 7 & 6s.

1 We come, O God, with gladness,
Our humble thanks to bring;
With hearts yet free from sadness,
Our hymns of praise we sing.
Along our path are glowing
The tokens of thy love;
Like streams of bounty flowing,
Thy mercies from above.

2 Health, peace, and joy attend us,
Kind friends are ever near;
O Father! thou dost send us
Unnumbered blessings here;
And though we, in our blindness,
Enjoy, but disobey,
Yet still thou, in thy kindness,
Tak'st not thy gifts away.

3 Here, then, in childhood's morning,
Our hymns to thee we raise;
Thy love, our lives adorning,
Shall fill our hearts with praise.
Thy will henceforth, forever,
Shall be our only guide;
From duty's path we 'll never,
O, never! turn aside.

22. C. M.

1 On this auspicious happy day,
What incense shall we bring?
What grateful, humble homage pay
To our almighty King?

2 Be his dread name on earth confessed,
As 'tis by those above;
What is the employment of the blessed,
But songs of praise and love!

3 That breath which we from heaven receive,
We thus in hymns restore;
And while we on his bounty live,
We 'll wonder and adore.

4 Rescued from want, and vice, and shame,
We 'll all our future days
Our great Creator's love proclaim,
And live but to thy praise.

23. C. M.

1 My child, tread not the downward path,
Though broad and smooth it seem;
'Tis a deceitful, thorny road,
Where dangers lurk unseen.
Let not the fruits and flowers it yields
Allure thine erring feet;
Nor listen to the songs, which strike
The ear, so soft and sweet.

2 Ere half thy day of life be spent,
Those flowers so bright will fade,
Those fruits decay, nor music cheer
Thine heart at evening's shade;
And when the darkness of the night
Shall gather round the soul,
No star will guide, no voice will soothe,
Though troubles o'er thee roll.

3 But listen to the voice of truth,
The word of God obey,
And seek the narrow path which leads
To realms of endless day.
And though that way be steep at first,
And thorns thy feet may wound,
Each onward step will easier grow,
And fadeless flowers be found;

4 And thou shalt pluck immortal fruit,
And drink of living streams,
And upward raise thy weary eyes,
Where light celestial beams:
And if, while toiling on the way,
Thy spirit faint become,
A Friend unseen thy heart will cheer,
And guide thee safely home.

24. C. M.

1 O Lord, another week is flown,
And we, a youthful band,
Are met once more before thy throne,
To bless thy fostering hand.

2 And wilt thou lend a listening ear
To praises low as ours?
Thou wilt! for thou dost love to hear
The song which meekness pours.

3 And Jesus, thou thy smile wilt deign,
As in thy name we pray;
For thou didst bless the infant train,
And we are weak as they.

4 O let thy grace perform its part,
And bid our passions cease;

And shed abroad in every heart
Thine everlasting peace.

5 Thus chastened, cleansed, entirely thine,
A flock by Jesus led;
The Sun of Holiness shall shine
In glory on our head.

25. 7s.

1 Maker of the Sabbath day,
Teach us how to praise and pray!
Thou this blessed day hast given,
To prepare our souls for heaven.

2 Giver of eternal rest,
Be thy glorious gospel blest;
Thou alone canst change the heart,
Thou alone canst peace impart.

3 Ruler of the earth and sky,
Lord of all below, on high;
Make the young, as well as old,
Sheep of thine eternal fold.

4 Friend of children, hear our prayer;
Let no trifling feelings dare
Steal the precious hour away,
Of this sacred Sabbath day.

26. 8 & 6s.

TEACHERS.

1 Come, children, come to Sabbath School,
O, now come! O, now come!
Cheerful, and meek, and dutiful,
Love to come! love to come!

Come and unite in prayer and praise,
To God your hearts and voices raise,
And bless the love that crowns your days,—
Children, come! children, come!

CHILDREN.

2 Yes! we will come to Sabbath School,
We will come! we will come!
With love and joy our hearts are full,
As we come! as we come!
To God our constant thanks we 'll bring,
And thus with you we 'll join to sing
The praises of our heavenly King,—
Yes, we 'll come! yes, we 'll come!

TEACHERS.

3 Come, children, meet your teachers here,
Come to school! come to school!
All in your classes now appear;
Fill the school! fill the school!
With willing minds let us engage
In learning from the sacred page
The lessons taught to youth and age,—
Come to school! come to school!

CHILDREN.

4 Yes, teachers, we obey your call,
We 're at school! we 're at school!
Ready to learn, behold us all,
In the school! in the school!
We 'll try our lessons to prepare,
And profit by your faithful care;
O Father! hear the children's prayer,—
Bless the school! bless the school!

27. L. M.

1 We bless thee for this sacred day,
Thou who hast every blessing given,
Which sends the dreams of earth away,
And yields a glimpse of opening heaven.

2 Lord, in this day of holy rest,
We would improve the calm repose;
And, in thy service truly blest,
Forget the world, its joys and woes.

3 Lord! may thy truth upon the heart
Now fall and dwell as heavenly dew,
And flowers of grace in freshness start
Where once the weeds of error grew.

4 We would our prayers with fervor bring,
And lay them at thy sacred throne!
And render praise, O heavenly King,
To thee, who praise can claim alone.

28. 7 & 6s.

1 Child, in the midst of blessings
Thy favored lot is cast,
No shadow o'er thy prospects,
Upon thy hopes no blast:
Thine are the purest pleasures
And joys of infancy;
The fond gaze of affection,
The smile of sympathy.

2 Approving friends caress thee,
Where'er thy footsteps rove;
The ears that hear thee bless thee,
The eyes that see thee love.

Yet life hath snares and sorrows
From which no friend can save,
And evils still may reach thee,
Which thou art weak to brave.

3 Child, seek a heavenly guardian,
A Father's love entreat;
Thy duty learn of Jesus,
Sit humbly at his feet;
Where'er he leads thee, follow,
Obey each precept given;
Thus conquer sin and sorrow,
And rise with him to heaven.

CLOSE OF SERVICE.

1. L. M.

1 Guide of our youth, to thee we pray;
Help us to tread thy holy way:
And O, may all our life be passed
As we shall wish it had at last.

2 Smile, Lord, on those whose toil and care
Are spent for our instruction here;
And let our conduct ever prove
Our gratitude for all their love.

3 Through life may we perform thy will,
Our various duties all fulfil,
Then join the friends we here have known,
In nobler songs around thy throne.

2. S & 7s.

1 Lord, dismiss us with thy blessing,
Hope and comfort from above;
Let us each, thy peace possessing,
Triumph in redeeming love.

2 Thanks we give, and adoration,
For thy gospel's joyful sound;
May the fruits of thy salvation,
In our hearts and lives abound.

3 Make us gentle, kind, and lowly;
Teach us, Father, by thy word,
How we may be good and holy,
Like to Jesus Christ, our Lord.

3. 7s.

1 To thy temple we repair
How we love to worship there!
Holy Father! give us grace
In thy courts to seek thy face.

2 From thy house when we return,
May our hearts within us burn;
And at evening let us say,
"We have walked with God to-day."

4. L. & S. M.

1 Called by the tolling bell away,
Unto thy holy temple, Lord,
I 'll go, with willing mind, to pray,
To praise thy name, and hear thy word.

2 O, sacred day of peace and joy!
Thy hours are ever dear to me;
Ne'er may a sinful thought destroy
The holy calm I find in thee.

3 Dear are thy peaceful hours to me;
For God has given them, in his love,
To tell how calm, how blest, shall be
The endless day of heaven above.

CHORUS.

O, keep the Sabbath day!
O, keep the Sabbath day!
In prayer and praise, in joy and peace,
O, keep the Sabbath day!

5. C. M.

1 Thou art our Shepherd, glorious God!
Thy little flock behold,
And guide us by thy staff and rod,—
The children of thy fold.

2 We praise thy name that we were brought
To this delightful place, [taught,—
Where we are watched, and warned, and
The children of thy grace.

3 O, may our friends, thy servants here,
Meet all our souls above,
And they and we in heaven appear,—
The children of thy love!

6. S. M.

1 To learn to do thy will,
O Lord, our hearts incline;
And o'er the paths of future life
Command thy light to shine.

2 While taught thy word of truth,
May we that word receive;
And when we hear of Jesus' name,
In that blest name believe.

7. 7s

1 Teachers, children, ere we part,
Every voice and every heart
Join, and to our Father raise
One last hymn of grateful praise.

2 Though we here should meet no more,
Yet there is a brighter shore;

There, released from toil and pain,
There may we all meet again.

8. 7 & 6s.

1 Earthly joy is mixed with pain;
Here we meet to part again;
In heaven we part no more.
O, that will be joyful,
When we meet to part no more!

2 All the good will meet above
Those whom now on earth they love,
And meet to part no more.
O, that will be joyful, &c.

3 O, how happy we shall be,
When we thus each other see,
And meet to part no more!
O, that will be joyful, &c.

9. 7s.

1 Thanks to thee, before we part,
Father, rise from every heart,
For this blessed Sabbath, given
To prepare our souls for heaven.

2 Give the teaching of this hour
O'er our lives a guiding power;
Deep impress thy saving truth
On the wavering heart of youth.

3 Guide and Guardian be to each,
Till that safer home we reach,
Where — sweet Sabbaths never o'er —
We shall meet, and part no more.

10. S & 7s.

1 Father! grant us now thy blessing,
Smile upon us from above;
Let us all, pure hearts possessing,
Fill our lives with deeds of love.

2 Make us gentle, kind, and lowly;
Teach us, Father, by thy word,
How we may be good and holy,
Like to Jesus Christ, our Lord.

11. C. M.

1 Now condescend, Almighty King,
To bless this little throng;
And kindly listen, while we sing
Our parting Sabbath song.

2 Brothers and sisters, hand in hand,
Our lips together move;
O, smile upon this cheerful band,
And join our hearts in love!

12. 8 & 7s.

1 Heavenly Father! grant thy blessing
On the teaching of this day;
That our hearts, thy fear possessing,
May from sin be turned away.

2 Have we wandered? O, forgive us!
Have we wished from truth to rove?
Turn, O, turn us, and receive us,
And incline us truth to love!

13. 6 & 5s.

1 Our Father in heaven,
We hallow thy name!
May thy kingdom holy
On earth be the same!
O give to us daily
Our portion of bread:
It is from thy bounty
That all must be fed.

2 Forgive our transgressions,
And teach us to know
That humble compassion
Which pardons each foe:
Keep us from temptation,
From weakness and sin,
And thine be the glory
Forever — Amen.

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